Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME XIV

(PERSIAN MSS.)

COMMENTARIES ON THE QURÂN, ḤADÎS, LAW, THEOLOGY AND CONTROVERSIAL WORKS

Prepared by

MAULAVI ABDUL MUQTADIR

Khan Bahadur

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PREFACE.

THIS is the ninth volume of the Catalogue of the Persian MSS. to be published and the fourteenth of the whole work It contains notices of 234 MSS., making with the 1,110 MSS. noticed in the preceding eight volumes, a total of 1,344.

The MSS described in this volume are classed under the heads of commentaries on the Qurân, Hadîs, Law Theology and Controversial Works

Of the MSS noticed the following may be mentioned as the most interesting and worthy of attention —

No 1111. Anîs ul-Murîdîn, a commentary on the twelfth chapter of the Qurân, forming a part of Abû Nasr Ahmad bin Ahmad bin Nasr ul-Bukhârî's Tâj ul-Qisas (see No. 482) who wrote it at Balkh in A.H. 475=A D. 1082

Nos 1112-1113 Tafsîr-i-Zâhidî, a rare and old commentary on the Qurân by Abû Nasr Ahmad bin Hasan bin Ahmad Sulaymânî ur-Râiûhakî, who wrote it at Bukhâiâ in A H. 449=A.D. 1057, in two volumes

Nos 1114-1116 Rûh ul-Janân, a portion of a very extensive, rare and old commentary on the Qurân by Jamâl ud-Dîn Abul Futûh Husayn bin 'Alî bin Muhammad ul-Khazâ'i, in three separate volumes, dated A H 734

No 1124 Jawâhir ul-Tafsîr, a very good copy of the first volume of an extensive commentary on the Qurân, by Husayn Wâ'iz Kâshifî, composed in A H 891=A.D. 1486. The MS. not dated, was written apparently at the beginning of the 16th century.

No 1126. Mawâhib-i 'Aliyyah, a very correct, valuable and exceedingly interesting copy of Husayn Wâ'iz Kâshifî's well-known commentary on the Qurân The MS, a most beautifully written one, is dated A.H. 941 It was bequeathed by Jalâl ud-Dîn Muhammad bin Muhammad bin Ahmad ul-Jâmî to the sacred tomb of his grandfather

Ahmad-i Jâm, surnamed Zandpil, the world-wide reputed saint of Jâm (d A.H. 536=A.D. 1141), from where it was stolen, and some way or other found its way to this library.

No 1127. Another splendid and beautifully written copy of the same Mawâhib-i 'Aliyyah containing several important and interesting seals of the nobles of Aurangzîb's time

No 1175. Tarjumat ul-Jaridah, a rare commentary on Abul Qâsim Shâtibi's (d A.H 590=A.D 1194) famous Qasîdah on the correct reading of the Qurân, written for Giyâs ud-Dîn Muhammad bin Rashid, the celebrated Wazîr of Sultân Abû Sa'îd (A H. 716–736=A.D 1316–1335), by Qâsim bin ul-Hâj Ibrâhîm bin Muhammad Qazwînî

No 1176. Hall-i Mutashâbih-i Mamzûj, a rare, valuable and very useful work, being an index of the pauses (وقف) to be observed in reading the Qurân, composed in A H 882= A.D 1477 by Muhammad bin Yûsuf ul-Hâfiz ul-Isfahânî.

No 1177 Qawâ'id ul-Qurân a very good copy of a treatise on the correct reading of the Qurân, composed for Abul Gâzî 'Ubayd Ullah Bahâdur Khân of Transoxania (A H. 939–946 =A.D. 1532–1540), by Yâr Muhammad bin Khudâ Dâd Samarqandî

No 1186 Sharh-i Sufar us-Sa'âdat, an autograph and collated copy of 'Abd ul-Haq Dihlawî's well-known commentary upon Majd ud-Dîn Fîrûzâbâdî's Sufar us-Sa'âdat

No 1189 Arba'in, a very beautifully written and illuminated copy of Jâmî's Persian paraphrase of the forty sayings of the Prophet

No. 1190. A copy of Mu'în ul-Miskîn's Raudat ul-Wâ'izîn, transcribed from his autograph copy.

No. 1223 An old and correct copy of Mas'ûd bin Mahmûd bin Yûsuf us-Samarqandî's Salât-i Mas'ûdî, dated A H. 891

No 1225 Fawâ'id-i Fîrûz Shâhî, a vast encyclopædia of Muhammadan Law, by Sharaf bin Muhammad ul-'Attârî, dedicated to the emperor Fîrûz Shâh Tuglaq (A H 752–790 =A D. 1351–1388) The copy is unique Dated Jaunpûr, A H 977

PREFACE

No. 1227. Fiqh-i Bâburî, a rare work on Muhammadan civil and ecclesiastical law, written for the emperor Bâbur in A.H. 925=A.D. 1519, by Nûr ud-Dîn bin Qutb ud-Dîn bin Ahmad bin Zayn ud-Dîn ul-Khawâfî

J. A CHAPMAN

IMPERIAL LIBRARY, CALCUTTA.
23rd November, 1927

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PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QURÂN.

No. 1111.

foll. 142; lines 17, size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$

انیس المریدین و روضة المحبین

ANÎS-UL-MURÎDÎN WA RAUḌAT-UL-MUḤIBBÎN.

A commentary on the سورۂ یوسف, that is to say the twelfth chapter of the Qurân

Author Abû Naṣr Ahmad bin Ahmad bin Naṣr ul-Bukhârî ابو نصر احمد بن احمد بن نصر البخاری

Beginning —

قصۂ یوسف صدیق.........قال الشیخ الامام (الامام) زاهد (الزاهد) ابو القاسم بن محمود بن حسن الجیهانی رحمة الله شاگردان از من درخواستند الخ ٠

This work, which the author wrote in Balkh, A H. 475=A.D. 1082, forms a part of the تاج القصص (foll. 92ª, line 16–183ª, line 9), noticed under No. 482.

Written in fair Nasta'lîq

Dated A H 1001

No. 1112.

foll 503, lines 25, size $13\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{4}$

تفسیر زاهدی

TAFSÎR-I ZÂHIDÎ.

A very rare and old Persian commentary on the Qurân, complete in two separate volumes.

Author: Abû Nasr Aḥmad bin Ḥasan bin Aḥmad Sulaymânî ur-Rârûhakî ابو نصر احمد بن حسن بن احمد سليماني الراروحكي.

According to Âsaf Lib Catalogue, vol i, p. 564 (where a copy of the work is noticed), the author died in A.H. 658=A.D. 1259 This wrong date seems to be a clear mistake for that of the death of Mukhtâr bin Mahmûd bin Muhammad uz-Zâhidî, the author of the well-known commentary on Qudûrî. See Jawâhir-ul-Muḍîyah, vol. ii, fol. 63b

Vol. I.

The following few lines, with which this first volume begins, give some particulars of the author and the work.

الحمد لله الذي انزل القران نورا مضيا ...... قال الشيخ الامام الاجل
العالم الزاهد الاستاد المجاهد .... تاج المفسرين ابو نصر احمد بن
الحسن بن احمد سليماني الراروحكي في تفسير كلام الله تعالى و املاء
في بخارا يوم التاسع من شوال سنه تسع عشر و خمسماية *

It would appear from the above that the commentator wrote the work in Bukhârâ, and completed it on the 9th day of Shawwâl, A.H. 519=A.D. 1125. On fol. 411b, vol. ii, the author refers to a serious outbreak of a pestilence in Bukhârâ in A.H. 449=A D. 1057.

The above lines are immediately followed by the commentary on اعوذ بالله من الشيطان الرجيم

This volume comprises the commentary from the beginning of the Qurân to the end of Sûrah 17 (بني اسرائيل)

The text of the Qurân, overlined in red, is introduced by the word قوله.

A copy of the work is in the Râmpûr Library Another is to be found in the Government of India Collection at the Asiatic Society of Bengal, Calcutta

Written in fair small Naskh within gold and coloured borders with an illuminated head-piece

The colophon is dated 4 Rabî' II, A H. 1125, and runs thus

الحمد لله قد تم بعونه نصف الاول من تفسير الزاهدي من يد ......
...... محمد اكرم بن محمد شريف بن محمد ...... بتاريخ الرابعة من
ربيع الثاني في يوم الاحد بسنة الف و ماية و خمسة و عشرين من هجرة
نبينا *

In the colophon of both volumes the work is called تفسير زاهدى, but the full name of the author is given in the preface.

No.* 1113.

foll. 418; lines and size same as above

Vol. II.

Continuation of the preceding copy, comprising the commentary from Sûrah 18 (المريم) to the end of the Qurân

Beginning:—

سورة المريم - كلها مكية و هي ثمان و تسعون آية الخ •

This volume, called in the colophon the second *Daftar* of Zâhidî's commentary, and written by the same scribe محمد اكرم, is dated Friday, 21 Ramadân, A.H. 1122.

No. 1114.

foll. 118; lines 21 · size 11 × 8½, 8½ × 6½.

روح الجنان

RÛḤ-UL-JANÂN.

A portion of a very extensive, rare and old commentary on the Qurân, in three volumes.

Author: Jamâl-ud-Dîn Abul Futûh Husayn bin 'Alî bin Muhammad ul Khazâ'î ur-Râzî. جمال الدين ابو الفتوح الحسين بن علي بن محمد الخزاعي الرازى.

In the colophon of the third volume, where the author is called ابو الفتوح الحسين محمد الرازي, the work is designated روح الجنان و روض الجنان. Ḥâj. Khal, vol III, p 488, does not give any particulars about the work or the author, but simply remarks روض الجنان فى التفسير.

The author of the Kashf-ul-Hujub, p 294, who calls the work روض الجنان و روح الجنان, also does not help us in ascertaining the time in which the author flourished, but says that the entire work consists of twenty volumes —

روض الجنان و روح الجنان في تفسير القران في عشرين مجلدا بالفارسية لجمال الدين ابى الفتوح الحسين بن علي بن محمد الخزاعي الرازي •

Regarding the number of volumes of Abul Futûḥ's commentary on the Qurân, Nûr Ullah Shûstarî, in his Majâlis, fol 251b, says that

the Persian commentary, complete in four volumes, is perhaps extant also in eight volumes, and that the remaining volumes pertain to the Arabic commentary. It is further stated in the Majâlis that Abul Futûh was a contemporary of the author of Kashshâf (*d* A H. 538= A D. 1143), and that his grandfather Khwâjah Imâm Abû Sa'îd wrote the work روضة الزهرا.

Vol I

Two folios from the beginning, containing the preface and the earlier part of the commentary upon the first Sûrah (الفاتحة), are missing The MS opens abruptly with the folio marked ٣, and the first verse commented upon runs thus —

الرحمن الرحيم - و تفسير اين بوجب اگر گويند چرا تكرار كرد تا قرب عهد بدين دو كلمه چه در آيه تسميه آمده الم •

The next verse commented upon is مالك يوم الدين

This first volume comprises the following Sûrahs —

الفاتحة on fol 3ª.

البقرة on fol 4ª

ال عمران on fol 68ª.

النساء on fol 100ª

It concludes with a portion of the commentary upon the verse و اذا حييتم بتحية فحيوا باحسن منها او ردوها

No. 1115.

foll 119–230 (112) lines and size same as above

Vol II

The second volume in continuation of the preceding copy

The first verse commented upon runs thus —

ان الله كان على كل شيء حسيبا - بدرستي كه بود و هست خداى تعالى بر هر چيزى نگاه بان و شمار كننده و باداش دهنده •

Contents —

المائدة on fol 134ª

الانعام on fol 162ᵇ

الاعراف on fol. 185ᵇ

الانفال on fol 214ᵇ

التوبة on fol. 226ª

The last words commented upon are :—

و لوكرة المشركون يا ايها الدين *

No. 1116.

foll 231–351 (121); lines and size same as above.

Vol. III.

Continuation of the preceding copy, extending from the latter portion of Sûrah التوبة to the end of الكهف It opens with the commentary upon

آمنو ان كثيرا من الاحبار و الرهبان لياكلون اموال الناس بالباطل -

اى مومنان بدرستى كى بسيار ندارد دانشمندان الخ *

Contents —

All three volumes are written in a learned Naskh by the scribe تاج الدين على عمر الخوافى. The colophon of the third volume, dated Harât, Rabî‘ I, A.H. 734, runs thus —

وقد وقع الفراغ من كتابة هذه النصف الاول من روح الجنان و روض الجنان فى تفسير القران جمعه الصدر الاجل الامام الزاهد العالم جمال الملة و الدين قطب الاسلام و المسلمين ابو الفتوح الحسين محمد الرازى رحمه الله و هذا خط العبد الضعيف الصغير الراجى الى رحمه ربه الكبير تاج الدين علي عمر الخوافى غفر الله له ولوالديه و لجميع المومنين و المومنات ببلدة هراة صانها الله عن الافات فى الآخر ربيع الاول سنة اربع و ثلثين و سبعماية *

The following note at the end of the third volume assigns the ownership to Sayyid Safdar Nawwâb of Patna —

تفسیر روح الجنان مکتوبهٔ سنه ۷۳۴ه مملوکهٔ سید صفدر نواب عظیم آبادی •

No. 1117.

foll 360, lines 27, size 13×8½, 11×5½

بحر مواج

BAHR-I MAWWÂJ.

A very extensive commentary on the Qurân, complete in four volumes

Author Qadi Shihâb-ud-Dîn Malik-ul-'Ulamâ bin Shams-ud-Dîn bin 'Umar uz-Zâwuli ud-Daulatâbâdi قاضی شهاب الدین ملک العلما بن شمس الدین بن عمر الزاولی الدولتابادی

The author who was born in Daulatâbâd, was a pupil of Maulânâ Khwajagi and Qadi Abd ul-Muqtadir of Dihlî On the eve of Timûr's invasion of Dihli Shihâb-ud-Dîn fled from Dihlî with Maulânâ Khwajagi The latter settled in Kâlpi while our author came to Jaunpûr Here he was received with honour by the reigning king Sultan Ibrahim Sharqî (A H 804 844 = A D 1401-1440), a great patron of learning Shortly afterwards the king honoured the author with the title of Malik ul Ulamâ and appointed him Qâdî-ul-Qudât of Jaunpûr The author's father Shams-ud-Dîn was also a good scholar, and wrote a commentary upon the Kafiyah of Ibn-i Hâjib See Brock, vol ii, p 220

Shihab ud-Dîn died in Jaunpûr 25 Rajab, A H 849 = A D 1445, and was buried on the southern side of Sultân Ibrâhîm Shâh's mosque See Ma'âsir-ul-Kirâm (Library Copy), fol 83b See also Subhat-ul-Marjan, p 39, and Hadâ'iq-ul-Hanafiyah, p 319 The author of the Akhbâr-ul-Akhyâr, p 169, says that Shihâb-ud-Dîn, who was a scholar of great reputation was also well versed in poetry

Besides the present work the author wrote the following —

حواشی کافیه

ارشاد در علم نحو

بدیع المیزان در فن بلاغت

شرح بزدوی در اصول فقه تا بحث امر

. شرح طويل بر قصيدهٔ بانت سعاد

. رسالهٔ فارسي در تقسيم علوم و صنايع

(see No. 1187)— رسالهٔ مناقب السادات .

A short notice of the author, copied by the donor from the Subhat-ul-Marjân, is found on a fly-leaf at the beginning of the first volume.

Vol. I

Beginning.—

حمادی حمدی طیب که رائحه فایحه آن دمعهٔ آلاء الخ •

In the preface the author dedicates the work to his royal patron Sultân Ibrâhîm Shâh, and enumerates several works as those consulted in writing the present commentary

This volume extends from the beginning of the Qurân to the end of the Sûrah الانعام

A copy of the work, comprising the first eight Sûrahs, is noticed in Ethé, Ind Office Lib Cat, No 2679

The first volume of the commentary has been lithographed at the Nawal Kishore Press Lucknow, 1880.

No. 1118.

foll 356; lines and size same as above.

Vol II

The second volume in continuation of the preceding copy, comprising Sûrahs الاعراف to الكهف

The earlier portion of this volume, foll. 1–39[b], line 9, forming the latter portion of Sûrah الانعام, is a repetition of foll. 325–360 of the preceding copy.

No. 1119.

foll 305; lines and size same as above

Vol III.

The third volume of the above work, comprising Sûrahs المريم to الصافات.

No. 1120.

foll. 273, lines and size same as above

Vol IV.

The fourth volume, extending from Sûrah ص to the end

All four volumes, written in a careless Nasta'lîq by an illiterate scribe, are full of clerical mistakes The verses of the Qurân commented upon are omitted in many places, and sometimes the commentary is too

This last volume is dated 1 Rabi' I, A H 1265.

No. 1121.

foll. 387, lines 21, size $12\frac{1}{2} \times 8\frac{1}{4}$, $8\frac{3}{4} \times 4\frac{1}{2}$.

Another copy of the fourth volume of the Bahr-i Mawwâj, comprising Sûrahs ص to the end

Beginning —

ص - صاد حرفی از حروف معجم است الخ *

Written in ordinary Nasta'lîq within coloured borders

The colophon is dated A H 1101, the 34th year of Aurangzîb's reign

No. 1122.

foll. 438, lines 29, size $12\frac{1}{2} \times 10$, $8\frac{1}{4} \times 6\frac{1}{2}$

A copy of the first volume of the Bahr-i Mawwâj, comprising the commentary from the beginning of the Qurân to a portion of الاعراف, beginning as usual.

This volume breaks off with the commentary on the verse فاذا هی تلقف ما یافکون.

No. 1123.

foll 315, lines and size same as above

The second volume of the above, being a continuation of the preceding copy, beginning with the commentary on the verse فوقع الحق و بطل ما کانوا یعملون

This volume breaks off with the verse ثم يرد الى ربه فيعذبه عذابا.... towards the end of الكهف.

Both volumes are written in learned Naskh with copious emendations on the margins written in the same hand as the text itself.

Not dated; 17th century.

No. 1124.

foll. 415; lines 29-30; size 12¼ × 8, 8 × 5

جواهر التفسير لتحفة الامير

JAWÂHIR UT-TAFSÎR LI TUḤFAT-UL-AMÎR.

The first volume of a very extensive, but rare, commentary on the Qurân.

Author: Husayn Wâ'iz Kâshifî حسين واعظ كاشفى.

Beginning.—

ندداء و الله عليم حكيم - زيدت فاتحة هر كتاب و زيور خاتمة هر حطاب جر باية ثنائى رب الارباب جلت كلمة الخ *

The author Husayn Kâshifî (*d* A H 910=A D 1505), who has already been mentioned, vol. vi, No 498, says in the preface to his smaller commentary, the مواهب عليه (see No 1126), that he undertook, at the request of Mîr 'Alî Shîr, to write this extensive commentary in four volumes; but, after finishing the first volume, he was prevented by many hindrances from continuing the work He therefore wrote the smaller commentary to satisfy his patron.

The present MS comprises the commentary on the first three Sûrahs, preceded by a detailed introduction to the science of the Qurân and its exegesis, divided into four *Asl* اصل, each subdivided into several '*Unwân* عنوان, as follows —

I fol 3ᵃ. در بيان شمهٔ از فضايل قرآن و ذكر بعضى از اسامي آن و مباحث حدوث و قدم و حقيقت تكلم و كيفيت سماع آن, in four عنوان.

II fol 7ᵇ در جامعيت قران و انشعاب علوم دينيه از ان و بيان علمهائى كه تعلق بقران دارد و انچه مفسر را از دانستن آن چاره نيست, in five عنوان

III fol. 13ᵇ در ذکر الفاظی که میان مفسران متداول است و بیان برخی از معانی هریک ازان in eight عنوان.

IV fol. 19ᵃ در فواید متفرقه in six عنوان

The introduction, with nothing to mark that it is finished, but as if it still continued, proceeds with the commentary on بسم الله, fol. 32ᵃ, and the first Sûrah (الفاتحه), fol 46ᵇ

The commentary on the second Sûrah (البقر) begins thus on fol. 122ᵇ –

این سورة را در قران بکثرة عدد آیات نظر نیست •

The commentary on the third Sûrah (آل عمران), begins thus on fol 200ᵇ

سورة بزرگوار است متضمن احکام و احداث و منطوی بر حقایق و معارف بسیار الخ •

It would appear from the concluding lines in this volume that the author completed the work in A H. 891=A D. 1486 expressed by the word نص —

چون تاریخ نص گشت تمام
نص او باد تا قیامت تمام

The three parts, viz the introduction, the commentary on the second and the third Sûrahs, are respectively designated (most probably by the scribe of the copy) جلد اول - جلد دوم and جلد سوم, but at the end the commentator himself calls the entire commentary مجلد اول 'the first volume' —

بدستیاری توفیق الهی .... مجلد اول از کتاب جواهر التفسیر لتحفة الامیر سمت اتمام یافت و اتمام باقی مجلدات از عنایت حضرت واهب العطیات مرجو است و مامول •

The statement of Hâj Khal vol II, p. 641, that the Jawâhir-ut-Tafsir of Kâshifi is a commentary on الزهراوين (i e the second and the third Surahs, البقر and آل عمران), and that the preliminary portion deals with the science of Exegesis shows that he (Hâj Khal) did not take into account the commentary on the first Sûrah (الفاتحه), which Kâshifi includes in his introductory portion See Dr Ethé's remarks on this point (Bodl Lib Catalogue No 1805) The جواهر التفسير in J. Aumer, p 127, and the Cat des MSS et Xylographes, p. 247, is a wrong designation for Kâshifi's smaller commentary, the مواهب عليه

as both the opening lines of those copies and their date, A.H. 897 clearly prove. Parts of this volume are noticed in Rieu, i, p. 11. A larger volume, like the one noticed below, is mentioned in Ethé, India Office Lib. Catalogue, No. 2680.

Written in learned small Naskh with an illuminated double-page 'Unwân at the beginning and head-pieces on foll. 1^b, 122^b, and 290^b Two illuminated stars at the beginning.

The colophon is dated the 23rd day of Ṣafar The year is not given; apparently beginning of the 16th century.

No. 1125.

foll. 554, lines 25, size 14×9, 9×6

The same

Another copy of Kâshifi's Jawâhir-ut-Tafsir, comprising the first volume and a portion of the second

Beginning as above

Introduction, fol 1^b.

First Sûrah, fol 62^b

Second Sûrah, fol. 154^b

Third Sûrah, fol 372^b.

Fourth Sûrah, fol 518^b, begins with a short preface, thus —

بسم الله الرحمن الرحيم - خطبهٔ قدس است بملک قديم.........

بعد از تمهيد قواعد محامد ربانى و تاسيس مبانى بداخوانى واقف اسرار

سبع المثانى الخ •

In this short preface Kâshifi says that after completing the first volume, he presented it to his patron Mir 'Alî Shîr, at whose request he commenced to write the second volume in Dul-hijjah, A H 892 = A.D 1486 It breaks off in the middle of the explanation of the verse

فلا و ربک لا يؤمنون حتى يحكموک فيما شجر بينهم •

Foll. 1–171 have thin paper pasted over them, and the contents are mostly illegible

Written in fair Naskh within gold and coloured borders The first two pages are gorgeously embellished Other illuminated frontispieces are on foll. 1^b, 154^b, 372^b and 518^b

The colophon of the commentary on the third Sûrah is dated 26 Dulqa'd, A.H. 975

No. 1126.

foll. 600, lines 31, size 10¼ × 6½, 5¾ × 3¼

مواهب علیه

MAWÂHIB-I 'ALIYYAH.

A very correct and exceedingly valuable copy of the well-known commentary on the Qurân by Husayn Wâ'iz Kâshifî complete in one volume

Beginning

بعد از تمهید قواعد محامد الهی و تأسیس مبانی دفاحوادی حضرت رسالت پناهی الخ •

We learn from the preface that the author undertook to write this work for his patron Mîr 'Alî Shîr, in Muharram, A H 897=A.D 1492 (i e five years after he commenced to write the second volume of his larger commentary, Jawâhir-ut-Tafsîr, see No 1124)

At the end the author quotes the following Rubâ'î composed by his son, in which the day of the month, on which the work was completed is ingeniously used as a chronogram —

تا خامه که این دامهٔ افضال نوشت
و انجام سخن نایمن الفال نوشت
گفتم مه و روز و سال تاریخ نویس
فی الحال دوم شهر ز شوال نوشت •

The numerical value of the words دوم شهر، سوال is equal to A.H 899=A D 1494

The work is usually styled Tafsîr-i Husaynî تفسیر حسینی. For other copies see Rieu i, pp 9 11, and Supplement p 1, E. G Browne, Cambridge Catalogue, pp 37–40, Dorn, S Petersburg Catalogue, p 247 Aumer, Munchen Catalogue, p 127, Ethé, Bodl Lib Catalogue, Nos 1805–1808. Ethé, Ind Office Lib. Catalogue, Nos 2681–2690 Cal. Madrasah Lib Catalogue, p 60; Fleischer Leipzig Catalogue, p 390 Mehren, Copenhagen Catal, p 3, etc A Turkish translation of the work was made by Abul Fadl Muhammad bin Idris Bidlisî, who died A H. 982=A.D. 1574.

The commentary on the first half of the Qurân (Sûrahs الفاتحة to الكهف) comprises foll 1–302, the remaining portion covers the second half.

This valuable MS. contains two seals, one small and the other large, found throughout the copy. They are impressed on the margin of every third or fourth folio, but unhappily all of them have been ruthlessly obliterated by some mischievous hand. I have, however, made an attempt to decipher them, but I am not sure of the correct reading Of the two seals, the smaller one, dated A H 989, seems to read thus :—

وقف روضهٔ زنده پيل احمد جام *

The larger one, without any date, has a Rubâ'î in the outside circle which I have attempted to read thus :—

توبيــــو حو يافتم ز فضـــل علام
اين درج لآلی که پديروت نظـــام
از دل کردم وقف باخـــلاص تمـــام
بر روضهٔ جد حويشتن احمـد جام

In the centre of this larger seal is found the following inscription :—

واقفه جلال الدين محمد بن محمد بن احمد الجامی *

The seals show clearly that Jalâl-ud Dîn Muhammad bin Muhammad bin Ahmdul-Jâmî bequeathed this valuable MS. to the sacred tomb of his 'grandfather' Ahmad-i Jâm, surnamed Zandpîl, i.e. Shaykh-ul-Islâm Abû Nasr Ahmad bin Abul Hasan un-Nâmaqî ul-Jâmî, the world-wide celebrated saint of Jâm, who was born A H 441=A D. 1019, and died A H 536=A D 1141 and who has been mentioned in this Catalogue (vol i, p 30) as the author of a Dîwân

In some places the seals have been disfigured, in others, obliterated Marks of scratches are also visible in several seals. Three seals at the end of the copy have been very artfully erased and several of them, towards the beginning, have been carefully illuminated so that they should not be recognised

The above facts show that this valuable MS. was stolen from the sacred tomb of the great saint Ahmad-i Jâm, and some way or other found its way to this Library.

Frequent marginal emendations and notes, and the word بلغ, occasionally found on the margins, show that the copy received a careful revision and collation

Written in beautiful and very minute Naskh within gold and coloured borders, with sumptuously decorated 'Unwâns on the first two pages. The text of the Qurân, written with diacritical points, is overlined in red.

The following colophon, dated Tuesday, 1 Dulqa'd, A H 941, is found at the end of the first part, fol 302ª

تمت بتاریخ روز سه شنبه اول از ماه ذی القعده در سال نهصد و چهل و یکم در وقت نماز پیشین بخط عبد الضعیف النحیف راجی الی رحمه الله المعان جلال الدین محمود بن برهان حافظ کلام ملک العلام *

No. 1127.

foll 546; lines 27, size $10\frac{3}{4} \times 6\frac{1}{4}$, 7×4

The Same

A very correct and splendid copy of the same commentary, complete in one volume

Beginning as the other

The second half of the commentary, comprising Sûrahs المریم to الناس, begins thus on fol 274ᵇ —

کهیعص - در مواهب صوفیان بادیه از مواهب الهی الخ *

The marginal corrections, and the word بلغ, found in several places, show that the MS was revised and collated

Written in beautiful minute Nasta'liq within gold and blue borders, with an illuminated frontispiece at the beginning

Not dated; apparently 17th century

The fly-leaf at the beginning contains several interesting seals. One of them bearing the figures 1087 on the left side and 19 in the centre, contains the following lines —

ز لطف شهنشاه کون و مکان
محمد وفا شد وفادار خان

From this we can conclude that Muhammad Wafâ received the title of Wafadâr Khân in A H 1087 (A D 1676), the nineteenth year of 'Âlamgir's reign

Another seal, this one of Kamâl, of 'Alamgir's time, in which the date is illegible, can be read thus —

شاه عالمگیر را لطفست و احسان بر کمال *

The modern seal of one Ibrâhîm, dated A H. 1200, contains the following inscription :—

رحمت حق ر بیص فضل عمیم
شده شامل بحال ابراهیم

A seal of 'Abd Ullah Khân of 'Âlamgîr's time, dated A H. 1075, reads thus :—

عبد الله خان خانه زاد شاه عالمگیر •

The seals of Nawwâb Sayyid Vilâyat-'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

No. 1128.

foll. 504, lines 27, size 12×8, 9×5¼

The Same

Another copy of Husayn Wâ'iz Kâshifî's Mawâhib-i 'Aliyyah, complete in one volume, beginning as usual

The commentary on the first half of the Qurân, viz Sûrahs الفاتحه to the end of الكهف, comprises foll 1-261ª, the remaining portion covers the second half.

Written in ordinary Nasta'lîq within red borders.

The colophon of the first half is dated A H. 909.

The MS. is in a damaged condition especially the latter portion, which is badly worm-eaten

No. 1129.

foll 546, lines 19, size 9¼×6¾ : 6¼×3½

The Same

The first half of Kâshifî's Mawâhib-i 'Aliyyah, beginning as usual.

It extends from the beginning of the Qurân to the end of الكهف

Written in fair Nasta'lîq within gold borders with gorgeously illuminated 'Unwâns in the first two pages

Not dated; 18th century

Scribe نور محمد

No. 1130.

foll. 508, lines and size same as above.

The second half of the above, comprising Sûrahs المريم to الناس.
Beginning —

کهیعص - در مواهب صوفیان بادیه از مواهب الهی الخ *

Not dated, written by the scribe of the preceding copy

No. 1131.

foll 216 lines 29, size 12×7, 9×5

The Same

The same commentary by Kâshifi, complete in two volumes

Vol I

Beginning as usual

This first half of the commentary comprises Sûrahs الفاتحه to بنی اسرائیل

Written in fair Naskh within gold and blue borders with an illuminated 'Unwan and a head-piece

No. 1132.

foll 236 lines and size same as above

Vol II

The second half of the above extending from the beginning of Sûrah الکهف to the end of the Qurân

Beginning —

الحمد لله الذی انزل علی عبده الکتاب - دعا و ستایس مر خداوند راست الخ *

Written by the scribe of the preceding copy

The last folio bears the seal of Qâbil Khân of Alamgîr's time. Another seal on the same folio is illegible

Not dated apparently 17th century

No. 1133.

foll. 422; lines 27; size 12 × 8½; 7½ × 5.

The Same.

The first half of the same commentary, comprising Sûrahs الفاتحه to the end of بني اسرائيل.

A correct copy. Written in learned Naskh within red borders. The first five folios are written in a different hand.

Not dated; apparently 17th century.

No. 1134.

foll. 376; lines 25; size 10¾ × 6¼; 7¼ × 4.

The Same.

Another copy of the first half of the same work, extending from the beginning of the Qurân to the end of الكهف.

A good copy. Written in good Naskh with occasional marginal notes.

Not dated; apparently 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1135.

foll. 447, lines 21, size 12 × 8¼; 10½ × 5.

The Same.

A defective copy of the first volume of Kâshifi's Mawâhib-i 'Aliyyah, beginning as usual

There is a lacuna after a few lines of the preface. The commentary extends to a portion of سورة رعد.

The MS.ᵃ is worm-eaten and water-stained There are several gaps towards the beginning of the copy.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 1136.

foll 433, lines 27; size $12\frac{1}{2} \times 6\frac{1}{2}$, $10\frac{1}{2} \times 4$

The Same

A copy of the latter half of Kâshifi's Mawâhib-i 'Aliyyah, comprising the commentary from المريم to the end of the Qurân

Written in careless Indian Ta'lîq within coloured borders

Dated A.H 1236.

The MS is in a damaged condition

No. 1137.

foll 99, lines 11: size $8\frac{3}{4} \times 5\frac{1}{4}$, $5\frac{3}{4} \times 3\frac{1}{4}$

The Same.

The concluding portion of Kâshifi's Mawâhib-i 'Aliyyah, containing the commentary upon the last chapter of the Qurân

Beginning —

چون حضرت رسالت پناه صلی الله علیه و سلم دعوت آشکارا کرد و قران بر خلق خواند ٭

The commentary is followed by the earlier portion of the 8th Chapter of the Qurân, beginning with ولو انّنا and ending with the Sûrah المّص with an interlinear paraphrase in Persian

Written in ordinary Nasta'lîq

Dated Dulqa'd, A H. 1009

No. 1138.

foll 8, lines 11, size $6\frac{1}{4} \times 4\frac{3}{4}$, $4\frac{3}{4} \times 2\frac{3}{4}$

A collection of verses occurring in the Mawâhib-i 'Aliyyah of Husayn Kâshifi

Beginning —

بسم الله بنام خدای سزای پرستش الرحمن بخشنده بر خلق الخ ٭

The collector's name could not be traced. The verses, some of which are followed by a short explanation, are not in any order.

Written in Nim Shikast.

Not dated, 19th century.

No. 1139.

foll. 419; lines 25; size 11 × 7; 8¾ × 4.

تفسیر فاتحة الکتاب
TAFSÎR-I FÂTIḤAT-UL-KITÂB.

A detailed commentary on the first Sûrah (الفاتحه) of the Qurân.

Commentator: Mu'în bin Hâjî Muḥammad ul-Farâhî مولانا معین بن حاجي محمد الفراهی.

Beginning:—

ربنا اتنا من لدنک رحمة و هيئ لنا من امرنا رشدا الحمد لله الذي زين مفارق الخ ٭

The author has already been mentioned in connection with his popular work معارج النبوة. See No. 486.

The commentary which, according to the author's statement in the following work, seems to form a part of his larger commentary, entitled حدائق الحقایق, deals with the miraculous or supernatural power of the Qurân; its legendary and historical events; the circumstances connected with the revelation of the Sûrah الفاتحه; its pre-eminence, and the virtues of some of the letters and words in the Qurân, etc., etc.

After a long discussion on the preliminary formulae اعوذ بالله and بسم الله the commentary on الفاتحه begins on fol. 157[a]. The explanations are intermixed with sayings of the Prophet, distinguished saints and eminent persons, illustrated by anecdotes. The latter portion of the work is devoted to the events which are to take place after death, the day of resurrection, hell, paradise, etc., etc.

On the title-page the work is called اسرار الفاتحه and so on the margin of the Ḥabîb-us-Siyar (Library MS No. 466); but in the Ḥadâ'iq-ul-Ḥanafîyah, p. 358, it is called تفسير فاتحة الكتاب. A commentary on سورة يوسف by this author is noticed below.

Written in fair Naskh.

Dated 9 Jumâdâ I, A.H. 1109.

Scribe. حافظ نور محمد ولد خان محمد لاهوري.

Marks of collation are found throughout the copy

No. 1140.

foll. 296; lines 21; size 9×5¾; 6¼×3¾.

تفسیر سورۂ یوسف
TAFSÎR-I SÛRAH-I YÛSUF.

A commentary on the سورۂ یوسف

Author: Mu'în bin Hâjî Muḥammad ul-Farâhî معین بن حاجی محمد الفراهي

Beginning —

ربنا اتنا من لدنک رحمة وهیء لنا من امرنا رشدا الخ ٭

The author says in the preface to the present work that after writing the commentary on the Sûrahs الفاتحة and البقر, entitled حدائق الحقائق, he was thinking of writing a commentary on آل عمران, when some of his friends, interested in the Qurânic stories, requested him to begin with the commentary upon سورۂ یوسف. So he wrote this commentary, which, he says, will form a part of his حدائق.

In the beginning the author dwells at length upon the characteristic qualities and peculiar benefits of سورۂ یوسف.

Written in fair Naskh within coloured borders with an illuminated head-piece.

Not lated; 17th century.

No. 1141.

foll. 279; lines 21; size 10×6½, 6¼×4.

The Same.

Another copy of Mullâ Mu'în's commentary on سورۂ یوسف; beginning as above.

Written in fair Nasta'liq within gold and coloured borders with an illuminated head-piece. The original folios have been mounted on new margins.

Several seals of Shâh Jahân's time are found at the beginning of the copy.

A note at the end says that the MS. was purchased at Shâhjahânâbâd from a book-seller Hafiz Ibrâhîm in A.H. 1076.

Not dated; 17th century.

Scribe حلیل الله القریشي العباسي.

No. 1142.

foll. 350; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of Mu'în's commentary on سورهٔ یوسف, beginning as above.

Written in ordinary Indian Ta'lîq with occasional marginal notes.

Dated Ramaḍân, A H. 1104.

The seals of the late kings of Oude are found at the beginning and end of the copy.

No. 1143.

foll. 302; lines 20; size $10\frac{1}{4} \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

A damaged and defective copy of Mullâ Mu'în's commentary on سورهٔ یوسف.

The MS. is defective both at the beginning and end. It opens abruptly thus:—

تا تماشای باغ رضوان کنند و فهرش دمیانجی •

corresponding with the last line on fol 22ᵃ of the preceding copy. It breaks off with the commentary on the verse انه هو العلیم الحکیم.

Written in careless Indian Ta'lîq

Not dated; 19th century.

No. 1144.

foll 323; lines 28; size $13\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{1}{2}$.

ترجمة الخواص

TARJUMAT-UL-KHAWÂṢ.

An extensive Shî'ah commentary on the Qurân, complete in two volumes.

Author: 'Alî bin Ḥasan uz-Zawwârî علي بن حسن الزواري.

In the preface the author says that his main object in writing the commentary was to show that some verses of the Qurân apply to,

and were meant for, 'Alî bin Abî Ṭâlib—a fact not mentioned by other commentators

A versified chronogram, found at the end of the second volume, expresses the date of the completion of the work, A H 946=A.D. 1539 —

از فضل الله چون تا تمام رسید

تاریخ وی از فضل الله است عیان

The words فضل الله are equivalent to 946.

The work and the author are mentioned in Kashf-ul-Hujub, fol. 33ª A copy of the work is noticed in Ethé, Ind Office Lib. Cat. No 2691 See also Rieu i, p 12ᵇ, where a copy of the first half of a Shî'ah commentary, which seems to be identical with the present volume, is described Another copy, in two volumes, comprising Sûrahs 1–18 is noticed in the Bûhâr Library Cat., vol i, p 109.

Vol I.

Beginning —

حمد بیحد و شکر بیعد منعمی را سزد که شعایق حقایق فرقانی را در

حدایق صدور انسان بشگفانید الخ •

The first volume extends from the beginning of the Qurân to the end of الکهف

No. 1145.

foll 346 lines and size same as above.

Vol II

The second half or the continuation of the preceding copy, comprising Sûrahs المریم to the end of the Qurân

Beginning —

کهیعص - آورده اند که حضرت رسالت را .... سه صورت است

الخ •

Both volumes are written by محمد کاظم ابن عبد علي بن محمود الهمدانی in ordinary Nasta'lîq within gold and coloured borders with an illuminated head-piece at the beginning of the first volume. Marginal emendations are found here and there in both volumes.

The first volume is dated Shawwâl, A H 1078, and the second, Rajab, A.H. 1079.

Five seals, four of which are illegible, are found at the end of the second volume. The legible one bears the inscription شجاع علي خان بهادر and is dated A.H. 1230.

No. 1146.

foll. 316 ; lines 28 ; size 13¾ × 8½ ; 8¾ × 5.

خلاصة المنهج

KHULÂṢAT-UL-MANHAJ.

Another Shî'ite commentary on the Qurân, complete in two volumes Lith. Teheran, 1864.

Author · Ibn-i Shukr Ullah Fath Ullah ush-Sharîf ul-Kâshânî ابن شكر الله فتح الله الشريف الكاشاني.

Maulânâ Fatḥ Ullah, son of Maulânâ Shukr Ullah of Kâshân, was a good theologian and well versed in medicine and philosophy. According to Kashf-ul-Ḥujub, p 208, he died at Kashmîr in A.H. 978=A.D. 1570 For further particulars of the author and the work see Rieu i, p 12 and iii, p. 1077 ; Ethé, Bodl. Lib. Cat. No. 1809 ; Ethé, Ind Office Lib Cat. Nos. 2692–2695 ; C. Stewart's Cat , p. 171 ; Bûhâr Lib. Cat , vol i, p 111

Fatḥ Ullah wrote a very extensive Persian commentary on the Qurân, in five volumes, entitled منهج الصادقين في الزام المخالفين (see Ethé, Bodl. Lib Cat. No. 1809 where a complete copy is mentioned) of which the present work is an abridgement. Other works of the author are تنبيه الغافلين (a commentary on the نهج البلاغة, or the discourses and letters of 'Alî bin Abî Ṭâlib, collected by Sayyid Radî-ud-Dîn), composed in A.H. 955=A.D. 1548 ; and a Persian translation of Jamâl-ud-Dîn Ḥasan ul-Ḥillî's قواعد الاحكام.

Vol. I.

Beginning :—

حمدی چون کلمات ربانی بی غایت شایسته لطیفیست که از محض
لطف ابدي بواسطهٔ وجود با جود الخ

It comprises the first half of the work, closing with the end of Sûrah الكهف.

No. 1147.

foll. 413; lines and size same as above.

Vol. II.

The second half of the Khulâsat-ul-Manhaj, being a continuation of the preceding copy.

It extends from المريم to the end of the Qurân.

Beginning —

سورة مريم - از ابی بن کعب روایت است که رسول صلی الله علیه و سلم فرمود که هر که سورة مریم بخواند الخ ٭

Both volumes are written by the same scribe in beautiful minute Naskh within gold borders with an illuminated head-piece at the beginning of each volume. Marks of collation are found throughout both volumes

The colophon at the end of the second volume is dated 20 Jumâdâ II, A H 1099

Scribe ابو الحسن.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of both volumes A note by Sayyid Muhammad Ismâ'il (son of the above Sayyid Khwurshîd Nawwâb), dated 21 July, 1903, and found at the beginning of the first volume and at the end of the second, says that he presented these volumes to the Library in honour of the visit of the Hon'ble H Bourdillon to the Library

No. 1148.

foll. 450 lines 23; size 12×8, $8\frac{1}{4}\times5\frac{1}{4}$.

The Same.

Another copy of the first volume of the Khulâsat-ul-Manhaj, comprising the first half of the work, closing with the end of Sûrah الکهف. Beginning as usual

Emendations, marginal notes and explanations are found throughout the copy

Written in fair Naskh.

Dated A.H 1078

The work is wrongly designated "the commentary by Maulânâ Kâshifî', in the colophon:—

تمام شد نصف تفسیر مولانا کاشفی ٭

A note on the fly-leaf at the beginning assigns the ownership of the MS. to Sayyid Ṣafdar Nawwâb of Patna:—

مملوکه سید صفدر نواب عظیم آبادی ٭

No. 1149.

foll. 581; lines 27; size 13½ × 9; 10 × 6½.

The Same.

A copy of the second volume of the Khulâṣat-ul-Manhaj, extending from the beginning of Sûrah المریم to the end of the Qurân.

Beginning:—

از ابی ابن کعب روایت است الخ ٭

Written in ordinary Indian Ta'lîq. Occasional marginal notes.

The colophon says that the scribe محمد اکرم of Sultânpûr, Lahore, transcribed this copy at the request of Âqâ Karbalâ'î Muhammad Afḍal, A.H 1166

No. 1150.

foll 404, lines 31; size 9½ × 5¼; 7¼ × 4.

توضیح
TAUḌÎH.

A slightly defective commentary on the Qurân, entitled توضیح

Some few lines from the beginning are wanting, and the MS opens abruptly thus:—

.... بسته شده است برای فهم مبتدیان و نفع عامهٔ مومنان ٭

The beginning of the work, as given in the Bûhâr Library copy (see Bûhâr Lib. Cat., vol. i, p. 115), is:—

حمد آن خدای را که بفرستاده بر پیغامبر ما قرآن مژدهٔ دهنده مر
مومنان را و بیم نمایند (٥) مر کافرانرا و بیان کنندهٔ حلال و حرام ٭

The first five lines of the Bûhâr Library copy are wanting in the present MS

The author who does not reveal his name, says in the preface that he wrote this commentary in a concise form for the use of beginners, and Moslems in general, basing it on trustworthy works such as كشاف - زاهدى and دسورى, for which he gives the abbreviations ک - ر and د

The text of the Qurân is written in red

Written in ordinary Naskh

Not dated, 16th century

No. 1151.

foll 341 lines 19, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{2}$.

اصدق البيان

AṢDAQ-UL-BAYÂN.

A commentary on the Qurân

Beginning

الحمد لله رب العالمين و الصلوة و السلام ..... اما بعد بدان ايدک الله تعالى اين تاليفى است از كلام ربانى و فرقان سبحانى الخ

The name of the commentator could not be traced. The full title of the work, as given in the preface, is اصدق البيان في قصص القران و مواعظ الرحمن, but on a fly-leaf at the beginning it is called the second fourth part of the Haqâ'iq-ut-Tafsîr الربع الثاني من حقايق التفسير

The date of composition of the work is also not given, but the commentator's frequent reference to the Yûsuf Zulaikhâ of Jâmî (*d* A.H. 893=A.D. 1492), who is mentioned as 'deceased,' proves that it was written not long after the death of that celebrated poet.

The MS comprises the commentary on Sûrahs seventh to seventeenth, as follows —

سورهٔ اعراف, on fol 6a, سورهٔ انفال, on fol 57b; سورهٔ توبه, on fol. 77a, سورهٔ يونس, on fol 114b, سورهٔ هود, on fol 140a; سورهٔ يوسف, on fol. 166b, سورهٔ رعد, on fol 211b, سورهٔ ابراهيم, on fol. 224a; سورهٔ الحجر, on fol 235a سورهٔ النحل, on fol 245a, سورهٔ بني اسرائيل, on fol 271b, سورهٔ الكهف, on fol 313b

A list of the contents is given at the beginning

Written in fair Nasta'lîq.
Dated, Ḏulqa'd, A.H. 1038.
The MS. is damaged and worm-eaten.

No. 1152.

foll. 543; lines 19, size 12×7; 8×4.

An anonymous commentary on the Qurân

The author, who does not reveal his name, says at the beginning that he wrote this commentary in easy Persian for friends who took an interest in reading the Qurân.

Beginning:—

چون اکثر دوستان ذوق تلاوت قران دارند و بفهم مضمون الخ *

The date of completion, A.H 1059=A D. 1649, is expressed by the following versified chronogram at the end:—

تاریخ تمام این ز هاتف   تفسیر کلام حق بحق بود

Written in ordinary Nasta'lîq

The colophon, dated 23 Rabî' II, A.H 1101, runs thus:—

تمام شد بتاریخ بیست و سیوم شهر ربیع الثانی سنه ۱۱۰۱ هجری
حق ملک شیخ محب الله ولد شیخ جان محمد ابن شیخ نور محمد
...... جلوس میمنت مانوس سنه ۳۴ در عهد شهنشاه عالمگیر اورنگ
زیب بهادر غازی خلد الله ملکه و سلطانه ... *

Scribe: نعمر مداری.

No. 1153.

foll. 137; lines 21; size 9×5; 7×3¼.

بحر المعاني

BAḤR-UL MA'ÂNÎ.

A commentary on the last chapter of the Qurân, comprising Sûrahs النباء to الناس

Author: Muḥammad bin Khwâjagî bin 'Aṭâ Ullah, entitled Khund Miân محمد بن خواجگي بن عطاء الله المدعو بخوند میان.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب ... بعد میگوید اضعف عباد الله *

At the beginning the author mentions the following works consulted by him:—

- كشاف - كشف - بحر مواج - معني - زاهدی - زنجانی - تحقیق - تنزیل معالم - مدارک - لطائف - عمدة and توضیح.

Written in a careless Indian Ta'lîq.

Dated Sha'bân, A.H. 1088

Scribe قاضی عمر ولد مرحوم مولانا جمال الدین.

No. 1154.

تفسير آية الكرسي

foll. 55; lines 14, size 6½ × 3¾, 4½ × 2¼.

TAFSÎR-I-ÂYAT-UL-KURSÎ.

The characteristic qualities and peculiar benefits of the آیه الکرسي.

Author: Muhammad Bâqir bin Muhammad Taqî محمد باقر بن محمد تقی.

Beginning.—

بهترین مقالی که عرش الکمال کرسی نشینان بارگاه جبروت تواند بود - الخ *

Muhammad Baqir, the well-known Shî'ah apostle, who was born at Isfahân, A.H. 1038=A.D. 1629 and died there, A.H. 1110=A.D. 1698, dedicates this small work to Shâh Sulaymân Safawî. In the conclusion he refers to his بحار الانوار.

Written in good Nasta'lîq within gold borders.

Not dated; 19th century.

The MS. belonged to Sayyid Safdar Nawwâb of 'Azîmâbâd.

No. 1155.

foll. 297, lines 28; size 9 × 5¼, 7¾ × 4.

A fragment of a Persian commentary on the Qurân, extending from سورة زمر to الماعون.

It opens with the commentary upon the verse

امّن هو قانت ... اناء الليل ساجداً او قايماً اى مصلى *

It breaks off in the middle of the commentary upon الماعون.

Written in hasty but learned Naskh, with marginal notes and emendations.

Not dated; 17th century.

No. 1156.

foll. 180; lines 16; size 9×5; 6½×3¼

A commentary on the Sûrahs الفاتحه and تبارک الذى (الملک) to the end of the Qurân, by Ya'qûb b. 'Usmân b. Maḥmûd b. Muḥammad Ġaznawî (*d.* A H. 838=A.D. 1434) يعقوب ابن عثمان ابن محمود بن محمد الغزنوي. See Ethé, Ind. Office, No. 2678.

Beginning:—

لک الحمد يا من بيده الملک و هو على كل شيء قدير *

In the preface the author quotes الكشاف and الكواشي as his sources.

Written in ordinary Naskh, with occasional marginal notes.

Not dated, 18th century

No. 1157.

foll. 381; lines 14, size 10¾×6; 7½×4.

فتح الرحمن

FATḤ-UR-RAḤMÂN.

An easy Persian commentary on the Qurân, complete in two volumes.

Author. Ahmad bin 'Abd-ur Rahîm, popularly known as Walî Ullah Dihlawî احمد بن عبد الرحيم الملقب به ولى الله الدهلوى.

Vol. I

Beginning:—

حمد نا محدود خداى را تبارک و تعالى كه براءت نامه قران را براى بندگان خود نازل ساخت الخ *

The author, a well-known prolific Indian writer (*d* A.H 1176=A.D. 1762), says in the beginning that the commentary is intended for those who are ignorant of the Arabic language, and especially for Indians and beginners. We are further told that he first wrote a commentary on the زهراوين (البقر and آل عمران) and after intervals one on one-third and then on two-thirds, and finally on the whole Qurân. He commenced to write the work in A H. 1150=A D 1737 and completed it in A.H. 1151=A.D 1738 He then adds that through the kind aid of his friend Khwâjah Muhammad Amîn the work received a wide circulation among the public and was introduced in several Madrasahs, and many transcriptions were secured.

The present volume comprises the commentary from the beginning of the Qurân to the end of the Sûrah مريم.

The full title of the work as given in the preface, is فتح الرحمن بترجمه القران Lith Delhi, 1866

No. 1158.

foll 334 (382–715) lines and size same as above.

The second volume of the Fath-ur-Rahmân, being a continuation of the preceding copy, and comprising the commentary from the beginning of Sûrah طه to the end of the Qurân

The commentary is followed by a glossary, comprising foll 703ᵇ–715ᵃ, added by the scribe of the copy Safî Ullah bin Shaykh Faqîr Ullah صفى الله بن شيخ فقير الله who completed the transcription on Friday, 27 Rabî' II, A H 1181, having undertaken it at the order of his spiritual guide Muhammad 'Ashiq The glossary begins thus —

الحمد لله المستعان و الصلوة على نبى آخر الزمان و آله وصحبه الخ

In the preface to the glossary Safî Ullah says that in the commentary he found several marginal notes, some in Arabic and some in Persian, which he collected and arranged, Sûrah by Sûrah, for the benefit of readers

Both volumes are written in ordinary Ta'liq by the same scribe.

No. 1159.

foll. 406; lines 23; size 10¾ × 6¾; 8 × 4.

فتح العزيز
FATḤ-UL-'AZÎZ.

A fragment of a well-known exhaustive commentary on the Qurân.

Author: Shâh 'Abd-ul-'Azîz Dihlawî: مولانا شاه عبد العزيز دهلوى.

Beginning:—

بسم الله الرحمن الرحيم - بنام خداى بخشاينده مهربان در تسميه اين سه اسم را اختيار فرموده الخ *

Shâh 'Abd-ul-'Azîz, son of the celebrated saint and scholar Shâh Walî Ullah of Dihlî, was, like his father, a most prolific writer. He has been repeatedly mentioned in this Catalogue According to a note on a fly-leaf at the beginning of the present MS. 'Abd-ul-'Azîz composed this work in A H 1200=A D 1785, and died on Sunday, 7 Shawwâl, A H 1239=A D. 1823

The author of the اتحاف النبلا, p. 296, according to whom 'Abdul-'Azîz was born in A.H. 1159=A.D 1746, says that the Fath-ul-'Azîz consists of two big volumes

The present MS. begins at once, without a preface, with the commentary on بسم الله الرحمن الرحيم followed by the commentary on الفاتحه. It extends to the middle of Sûrah البقر and ends with the comments upon the verse

و ان تصوموا خير لكم ان كنتم تعلمون *

In the following note, written in a later hand at the end, the work is called تفسير عزيزى. It is also said here that this copy is the first volume: تمت جلد اول تفسير عزيزى.

Lithographed, Bombay, 1889.

Written in ordinary Indian Ta'lîq.

Not dated; beginning of the 19th century.

No. 1160.

foll. 263; lines 17; size 11½ × 8¼; 9 × 6.

فتح العزیز
FATḤ-UL 'AZÎZ.

A portion of Shâh 'Abd-ul-'Azîz's Tafsîr-i Fatḥ-ul-'Azîz, comprising the commentary on the twenty-ninth chapter of the Qurân تبارک الذی.

Beginning —

بسم الله الرحمن الرحیم - اختلاف است در آنکه این سورة مکی است یا مدنی و بروایت ابن عباس مکی است *

Written in ordinary Nasta'liq

Not dated, 19th century

No. 1161.

foll. 341, lines 15, size 9 × 5¼, 6¾ × 4.

تفسیر فتح العزیز
TAFSÎR-I FATḤ-UL-'AZÎZ.

A portion of Shâh 'Abd-ul-'Azîz's Tafsîr-i Fatḥ-ul-'Azîz, comprising the commentary on the last chapter of the Qurân

Beginning without any preface —

سورة تساهل و این سورة را تبارک نیز میگویند مکی است الخ *

An Urdû translation of this portion of the commentary was lithographed at the Iftikhâr Press, Delhi, A H 1308.

Written in ordinary Ta'lîq

Not dated; 19th century

No. 1162.

foll. 353; lines 17–23; size 9 × 6¼; 6 × 4¼.

تفسیر دلیل الرحمن

TAFSÎR-I DALÎL-UR-RAḤMÂN.

An exhaustive Shî'ah commentary on the Qurân

Author. Dalîl-ur Raḥmân b Khayr-ud-Dîn دلیل الرحمن بن خیرالدین.

Beginning:—

سپاس خداوندیکه پروردگار عالمیان است و کلام مقدسش مثل ذات اقدسش مبرا الخ *

In the beginning of the work the author says that he commenced the composition on the 27th of Rajab, A.H. 1214=A.D. 1800, during the reign of Shâh 'Âlam

The work is complete in six volumes, bound separately

This first volume of the work comprises the commentary upon the first five chapters of the Qurân It concludes with an explanation of the verse و کان الله شاکراً علیما

No. 1163.

foll 417, lines and size same as above

The second volume of the Tafsîr-i Dalîl-ur-Raḥmân, being the continuation of the preceding copy It comprises chapters VI–X and opens thus:—

مردی بضیافت طلب یاران کرد الخ *

The first verse commented upon is لا یحب الجهر بالسوء الخ.

No. 1164.

foll. 644, lines and size same as above

The third volume of the preceding work comprising chapters XI–XV, and beginning:—

یعتذرون عذر خواهد آورد الیکم بسوی شما اذا رجعتم چون باز گردید از بتوک *

It ends with the verse

قال الم اقل لك انك لن تستطيع معی صبرا *

No. 1165.

foll. 558, lines and size same as above

The fourth volume of the above work, comprising chapters XVI–XX, and beginning :—

قال كعب حصر در جواب موسی علیهما السلام الم اقل لك ایا نگفتم

من ترا در اول مصاحبت كه انك بدرستی كه تو *

It ends with the commentary on ان فی ذالک لآیة المومنین

No. 1166.

foll. 565, lines and size same as above

The fifth volume of the above Tafsir, comprising chapters XXI–XXV, and beginning :—

اتل بخوان ای حبیب بارگاه رحمان ما اوحی الیك انچه وحی

کرده شد بسوی تو ای فرستاده شده *

It ends with the commentary on the verse

و له الکبریاء فی السموات و الارض و هو العزیز الحکیم *

No. 1167.

foll. 631; lines and size same as above

The sixth or last volume of the same Tafsîr, comprising chapters XVI to the end of the Qurân, and beginning :—

سورة الاحقاف - مکیه وهی خمس و ثلثون آیات یعنی سورة

احقاف در مکه معظمه نازل شده و آن سی و پنج آیت است ابو امامه

از ابی بن کعب روایت کرده *

All the volumes are written in ordinary Indian Ta'lîq by the same scribe.

Not dated; 19th century.

The seals of the Nawwabs Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of each volume, and a note, also found at the beginning and end of each volume, says that these volumes belonged to the Library of the first-named Nawwâb Another note, found at the beginning of the sixth volume, says that all these volumes were purchased for rupees thirty-two for Muzaffar Husayn in Jumâdâ II, A H 1274

No. 1168.

foll. 325; lines 11; size 11×7; 7×4.

احسن الحدايق

AḤSAN-UL ḤADÂ'IQ.

A commentary on the سورهٔ یوسف, followed by a glossary

Author · Ṣafdar 'Alî bin Ḥaydar 'Alî صفدر علي بن حيدر علي الرضوى الدهلوى.

Beginning:—

الحمد لله الذى قصّ لنا احسن القصص و الاخبار الخ *

We learn from the preface that the author wrote this commentary in Fayḍâbâd, Rabî' II, A.H 1253=A.D. 1837

The glossary explains the difficult words occurring in the Sûrah It comprises foll. 239ᵇ–325ᵃ The words explained are arranged according to the first and last letters

Beginning of the glossary.—

جواهر فرهنگ و لطايف لغات مر كاشف اللغاتي را رواست كه قاموس علم قدرتش *

Written in clear Indian Ta'lîq within coloured borders

Not dated; 19th century.

No. 1169.

foll 293, lines 17–21, size 11 × 6½, 7½ × 4¼.

تفسیر مظهر الحق

TAFSÎR-I MAẒHAR-UL-ḤAQ.

An extensive commentary on the Qurân. The arrangement is that all the verses relating to a particular subject, such as prayer, the reading of the Qurân, etc, are grouped in a chapter, and then commented on Neither name of author nor title of the work is given; but in several places a later hand has written تفسیر مظهر الحق. See Asaf Lib Cat, vol i, p 566

There is no preface, but internal evidence tends to suggest that the entire work consists of three volumes The MS. begins with the lists of the contents of all three volumes The present MS., comprising the third volume, is divided into 136 chapters

Beginning —

الحمد لله الذي انزل علی عبده الکتاب و لم یجعل له عوجاً الخ *

Written in careless Indian Ta'liq

Not dated, 19th century

No. 1170.

foll. 265, lines 21; size 10½ × 6, 8¼ × 4.

A fragment of an extensive commentary on the Qurân

The first folio bears the pagination mark ۵۹۲ (592) After the first three lines it begins with the commentary on the Sûrah حجرات thus —

بسم الله الرحمن الرحیم - یا ایها الذین آمنو - ایکسانیکه ایمان آورده

اید بخدا و رسول را ... لا تقدموا بیش مدارید هیچ امری از امور الخ *

The MS breaks off with the commentary on الکافرون.

Written in different hands with marginal notes and emendations.

Not dated, 19th century.

No. 1171.

foll. 209 ; lines 15 ; size 9½ × 6¾ ; 7 × 4¾.

تفسیر سورۂ یوسف
TAFSÎR-I SÛRAH-I YÛSUF.

A commentary on سورۂ یوسف without the author's name
Beginning :—

الحمد لله رب العالمین ...... بدانکه این کتاب جمع کرده آمد در
دبان یوسف بن یعقوب علیهما السلام با آیاتهای قران و اشارتهای و نکتها *

Written in careless and ugly Indian Ta'lîq.
Not dated ; 19th century

No. 1172.

foll 165 ; lines 17, size 8 × 6, 5½ × 3½

علامات نجوم الفرقان
'ALÂMÂT-I NUJÛM UL-FURQÂN.

A concordance of the Qurân, arranged alphabetically with reference to the جزو (sections) and رکوع in each of them

Author : Ibn Muhammad Sa'id Mustafâ ابن محمد سعید مصطفی.

Beginning :—

حمد وسپاس متعالی از مقیاس قیاس سزاوار جناب احدیت است *

The author commenced to write the work in the thirty-fourth regnal year of Aurangzîb, and completed it in A.H. 1103 = A.D. 1691, expressed by the title علامات نجوم الفرقان

A copy of the work is noticed in Ethé, Ind Office Lib. Cat No. 2707

Written in fair Naskh.

Dated 17 Jumâdâ II, A.H. 1226

No. 1173.

foll. 304; lines 11; size 9×5; 6×3.

The Same.

Another copy of the preceding work.

Written in ordinary Naskh within gold and coloured borders, with an illuminated head-piece.

Not dated, 19th century.

EXPLANATORY WORKS ON THE QURÂN.

No. 1174.

foll. 27, lines 20; size 10×6⅓; 8×4¼.

مستخلص المعانی

MUSTAKHLAṢ-UL-MA'ÂNÎ.

A short glossary of the Qurân, explaining the principal words and expressions occurring in it.

Beginning —

الحمد لله رب العالمین والعاقبة للمتقین ...... اما بعد الهمک الله تعالی که چون بعضی از اصحاب ما الخ

The author, who does not reveal his name, tells us in the preface that he wrote this work at the request of some friends who had neglected their studies in their youth, and now in their old age wanted to learn the meaning of the Qurân without studying such books as are used by children.

The words are explained Sûrah by Sûrah, but the arrangement is that after the first Sûrah there follows Sûrah 114 and then the Sûrahs are taken in order from 113 backwards to 2.

Cf. Eth. Ind. Office Lib. Cat. No. 2701.

The work was lithographed, Bareilly, 1866.
Written in ordinary Indian Ta'lîq.
Dated Rajab, A H. 1250.
Scribe: سيد صفدر علي ابن سيد مير.

No. 1175.

foll. 215; lines 17; size 8×5½; 5¾×3¾.

ترجمة الجريدة

TARJUMAT-UL-JARÎDAH.

A Persian commentary on Abul Qâsim Shâtibî's (d. A.H. 590=A.D. 1194) famous Qasîdah on the correct reading of the Qurân.

Author: Qâsim bin ul-Hâj Ibrâhîm bin Muhammad Qazwînî · قاسم بن الحاج ابراهيم بن محمد قزويني.

Beginning.—

الحمد لله الذي انزل على عبده الكتاب و وعد من تلاه و عمل الخ •

The commentator gives us to understand that after frequenting the lectures of several eminent scholars of Fârs, Hijâz, Yaman and Shâm, he wrote an Arabic commentary on the Qasîdah of Shâtibî, which however could not be understood by Persian students He therefore wrote the present short commentary

The work is dedicated to the Wazîr, whose name is introduced after a series of honorific titles ·—

رشيد الحق والدنيا و الدين غياث الاسلام و المسلمين محمد ابن

المولى المخدوم الاعظم ...... غياث الحق والدنيا والدين رشيد الاسلام

و عون المسلمين ...... •

This is most probably Giyâs-ud-Muhammad bin Rashîd (A.H 728–736=A.D 1327–1335), the celebrated Wazîr of Sultân Abû Sa'îd (A.H 716–736=A D 1316–1335).

For the Arabic Qasîdah see Hâj. Khal., vol. iii, p. 41; Noldeke, Geschichte des Qorans, p. 337; J Aumer, Arab. Catalogue, p. 20; Loth, Arab. Catalogue, p. 8. See also Ethé, Ind. Office Lib. Cat. No 2702, II

Written in Nasta'lîq.
Not dated, 16th century

No. 1176.

foll 95, lines 15; size 9×5½; 5×2¾.

حلّ متشابه ممزوج

ḤALL-I MUTASHÂBIH-I MAMZÛJ.

An index of the pauses (وقف) to be observed in reading the Qurân.

Author Muhammad bin Yûsuf ul Hâfiz ul-Isfahânî محمد بن يوسف الحافظ الاصفهانی.

Beginning —

الحمد لله الذی نور صدورنا بانوار کلمات القران الخ *

In the preface the author tells us that he has explained the different kinds of *waqf* and the correct or incorrect use of the same in the Qurân The date of composition, A.H 882=A D 1477, is expressed by the title of the work

The index itself begins thus on fol. 8ᵃ —

سورة فاتحة الکتاب مدنیّة و هی سبع ایات - بسم الله الرحمن الرحیم
الحمد لله رب العالمین ۞ الرحیم ۞ الدین ط نستعین ۞ الخ *

The work seems to have been written on the system of Sajâwandi's work, entitled وقوف سجاوندی The words are arranged in order of their occurrence, Sûrah by Sûrah

Written in good Naskh.

The original folios have been mounted on new margins

Not dated; 17th century

No. 1177.

foll. 58; lines 13; size 10½ × 6¾; 3½ × 2¼.

قواعد القران

QAWÂ'ID-UL-QURÂN.

A treatise on the correct reading of the Qurân

Author: Yâr Muḥammad bin Khudâ Dâd Samarqandî يار محمد بن خداداد سمرقندی

Beginning:—

حمد بی حد و ثنای بی عد حضرت قادریرا که قران مجید الخ

The author dedicates the work to Abul Ġâzî 'Ubayd Ullah Bahâdur Khân (who reigned in Transoxania, A.H 939–946=A D 1532–1540), and divides it into twelve chapters See Ethé, India Office Lib. Catalogue, No. 2703 (where a copy of the work is described); Âsaf. Lib. Cat., vol. i, p. 308.

Written in learned Naskh, with marginal annotations

Not dated; 17th century

No. 1178.

foll 37; lines 15; size 9¼ × 5¼, 6¼ × 3

The Same

Another copy of the Qawâ'id-ul Qurân, beginning as above

Written in ordinary Nasta'lîq with marginal notes

Dated, Rajab, A.H 1189

Scribe · هدایت الله جونپوری

No. 1179.

foll. 180, lines 21; size 10¼ × 6; 7 × 3⅜.

ارشاد القاري

IRSHÂD-UL-QÂRÎ.

A work on the correct reading and reciting of the Qurân.

Author: Ibn Ibrâhîm Mustafa ul-Qârî ابن ابراهيم مصطفى القاري (see 'Âṣaf. Lib. Cat, vol. i, p 306)

Beginning :—

ای فاتحهٔ مصحف حمدت توحید وی نقطه از کتاب ... خورشید

The author divides the work into a *Muqaddimah*, five chapters and a *Khâtimah.*

In the *Khâtimah* the author tells us that he wrote this work in five years during the course of his pilgrimage to the holy shrines of the Imâms He commenced the work at the holy tomb of 'Alî, and finished it at the shrine of Imâm Husayn. He dedicates the work to Maulânâ Muhammad Bâqir. The date of completion of the work, given at the end. is Dulhijjah, A H 1078=A.D 1668

Written in ordinary Nasta'lîq

Dated A H 1134.

Scribe نجم الدین جعفر عطار

No. 1180.

foll. 133, lines 15; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

ترجمة المفید في مقدمة التجوید

TARJUMAT-UL MUFÎD FÎ MUQAD-DIMAT-UT-TAJWÎD.

A paraphrase in Persian of Abul Khayr Muhammad Shams-ud-Dîn bin Muhammad bin Muhammad bin Jazarî ush-Shâfi'î's (*d.* A H. 833=A.D 1430) famous Qasîdah on the correct reading of the Qurân See Hâj Khal, vol vi, p 78

Author · 'Abd-ur Rahmân bin Burhân-ud-Dîn bin 'Abd Ullah us-Sabâg ul-Haqqi ul-Lâhaurî عبد الرحمن بن برهان الدین بن عبد الله الصباغ الحقی اللاهوری

Beginning —

یقول راجی عفو رب سامع محمد بن الجزری الشافعی یعنی میگوید امید دارندهٔ عفو الخ •

This portion of the MS., written in ordinary Nasta'lîq, is dated Shâhjahânâbâd, Thursday, 25 Ramadân, A.H 1145.

Scribe حافظ دیندار بن شیخ عماد بن شیخ رحمه الله

Foll 71–133 Farâ'id-ul Fawâ'id فراید الفواید. Another paraphrase of the same Qasîdah of Jazarî, closely agreeing with the above.

Beginning :—

سپاس بیقیاس متکلمی را سزا ست که عقاید لآلی الخ *

This latter portion, written by the same scribe, is dated, Rabî', I, A.H. 1145.

No. 1181.

foll. 31 ; lines 15 ; size $5\frac{1}{2} \times 3\frac{1}{4}$, $3\frac{1}{2} \times 2$.

رسالهٔ قرأت

RISÂLAH-I QIR'AT.

A small tract on the correct reading of the Qurân.

Author : 'Imâd-ud-Dîn 'Alî Sharîf-ul Qâri ul-Astarâbâdî عماد الدین علي شریف القاری الاستراابادی. See Âsaf. Lib. Cat , vol. i, p 306

Beginning :—

الحمد لله رب العالمین ... چنین گوید اقل عباد الله و احوجهم الی عفو الله الخ *

The author divides the tract into a *Muqaddimah*, twelve *Fasl* and a *Khâtimah*

The original tract is preceded by a fragment on the same subject, entitled رسالت المعد التعوید, and dated Muharram, A.H 1048

Towards the end is found another tract on the same subject, which begins thus ·

بدان اسعدك الله فی الدارین که جمله حروف بیست هشت حرفند *

All are written in good Naskh by the same scribe.

The original folios are mounted on new margins.

No. 1182.

foll. 12 ; lines 11 ; size $8 \times 5\frac{1}{4}$, 6×4

تحفة الرحمانی

TUHFAT-UR-RAHMÂNÎ.

A small tract on the correct reading of the Qurân, divided into five chapters

Beginning:—

الحمد لله رب العالمين ... بدانکه ارشدک الله تعالی فی الدارین *

In the conclusion the work is called تحفة الرحماني در تجويد قرآني Written in ordinary Ta'lîq, with occasional marginal notes. Not dated, 19th century

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SUNNÎ HADÎS.

No. 1183.

foll 227, lines 5, size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$

شهاب الاخبار

SHIHÂB-UL-AKHBÂR.

A collection of Hadîs without the Isnâds, relating to religious and moral precepts consisting of short sentences, each followed by a Persian paraphrase

Beginning —

الحمد لله حق حمده والصلوة على نبيه و عبده محمد وعترته

من بعده الخ *

According to the preface the collection was made by Qâdî Imâm Jamâl-ud-Dîn 'Abd Ullah Muhammad ibn Salâmat Ja'far ul-Misrî (*d.* A H 454=A.D. 1062) See Hâj. Khal., vol. iv, p. 83 Loth. Arab Catalogue, No 148, etc

The first Hadîs runs thus on fol. 1ᵇ ·—

انما الاعمال با النيات - کارها به نيت است الخ *

According to Hâj. Khal. and others the work contains one thousand Hadîs A note on the title-page, written in the same hand as the text, says that the MS. is only the second half of كتاب الشهاب, and at the end it is said to be the first Juz of كتاب الشهاب.

The MS. is in a hopelessly dâmaged condition, but see No 1184. A good portion of the text has been rendered illegible by the chemical action of the ink, while many folios are missing.

Written in bold Naskh

Not dated; apparently 15th century.

No. 1184.

foll. 25; lines 14, size 9¾ × 6½, 7¾ × 4¼

The Same

A copy of the Shihâb-ul-Akhbâr, transcribed from the preceding copy, beginning as above.

Written in fair Nasta'lîq

Dated A H. 1337

Scribe. فصیح احمد دماجي ساكن برهٹ گیا

No. 1185.

foll. 150, lines 20, size 7 × 4¾, 5 × 3.

سفر السعادت

SUFAR-US-SA'ÂDAT.

A large collection of Ḥadîs relating to the life, character and teaching of the Prophet.

The full name of the author with his pedigree is Abû Tâhir Majd-ud-Dîn Muḥammad bin Ya'qûb bin Muḥammad bin Ibrâhîm bin 'Umar bin Abî Bakr bin Aḥmad bin Maḥmûd bin 'Idrîs bin Fadl Ullah bin Shaykh-ul-Islâm Abî Isḥâq ul-Kâzarûnî, better known as Shaykh Majd-ud-Dîn ul-Fîrûzâbâdî ul-Luġawî ul-Qurayshî ut-Taymî ul-Bakrî ush-Shâfi'î: ابو طاهر مجد الدين محمد بن يعقوب بن محمد بن ابراهيم بن عمر بن ابي بكر بن احمد بن محمود بن ادريس بن فضل الله بن شيخ الاسلام ابي اسحاق الكازروني الشهير با الشيخ مجد الدين الفيروزآبادي اللغوي القريشي التيمي البكري الشافعي *

Beginning:—

بعد از حمد و ثناء حضرت كبريا و درود بلا انتها بر سرور انبيا الخ *

According to a note, copied from 'Abd-ul-Haq's commentary on the present work (see the following No.), the author was born in Kâzarûn (near Shîrâz), in Rabî' I, A.H 729=A D 1328, and died in Zabîd on the night of the 20th Shawwâl, A.H 817=A.D. 1414 He studied first in Shîrâz and then in Wâsiṭ and Bagdâd. He came to Constantinople, where he was received with great honours by Sultân Murâd (A.H 761–792=A D 1360–1389) A detailed notice of his life will be found in Tâj-ul 'Arûs, vol. i, p 13. See also Wustenfeld, Gesch No. 464, Brock, vol ii, p. 181 The author has immortalised his name by writing the famous Arabic dictionary القاموس (see Loth Arab. Cat No. 1005, Berlin, No. 6972; Paris, Nos 4263–4277, Brit. Mus Suppl. No 874, Hâj. Khal., vol. iv, p 492 Printed, Calcutta, 1817; Bûlâq, A.H. 1289, 1301–1303, Cairo, A.H. 1281; lithographed, Lucknow, 1885, Bombay, A H. 1272. See also Ellis, vol ii, pp 275–278)

The present work, also called صراط المستقيم, is divided into an Introduction (فاتحة), several chapters (باب) and a Conclusion (خاتمة), with numerous subdivisions called *Fasl* A full list of the contents is given at the beginning of the copy. A copy of the work, with a full description of its contents, is noticed in Ethé, India Office Lib. Cat No. 2656.

The copy contains numerous marginal notes, but most of them have been cut down by the binder

Written in ordinary Naskh

Dated A H. 1103

Scribe قربان محمد بخاری.

A seal of عنایت الله, dated A.H 1252, is found on the title-page

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No. 1186.

foll 564, lines 23, size 12×6½, 7¾×4

شرح سفر السعادة

SHARH-I SUFAR-US-SA'ÂDAT.

A well-known Persian commentary upon Majd-ud-Dîn Fîrûzâbâdî's Sufar-us-Sa'âdat (also called صراط المستقيم) (see the preceding No.)

Commentator: 'Abd-ul-Haq bin Sayf-ud-Dîn Dihlawî: عبد الحق بن سیف الدین دهلوي

Beginning :—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم الخ ٭

The author, with his *takhallus* Haqqî, has been repeatedly mentioned in this catalogue.

In the preface the author enumerates a large number of works referred to in his commentary The preface is followed by an introduction divided into two *Qism*. The first treats of the science of Hadîs and of the authentic collections, and the second, of the Imâms of the four schools.

The contents of the work have been fully described by W Pertsch, Gotha Arab. Cat., p. 55. See also Rieu, i, p 15; Ethé India Office Lib. Cat No. 2656; Calcutta Madrasah Lib Cat, p. 63 Hâj. Khal., vol. iii, p. 599; Flugel, Vienna Cat., vol. iii, p. 449 where the work is designated صراط المستقيم The commentary was lithographed, Lucknow, 1885.

The following subscription at the end suggests that this valuable copy is due to the penmanship of the commentator himself.—

ثم انه كان تسويد هذا الكتاب بين الصلواتين من يوم الاثنين الرابع
العشرين من شهر جمادى الاولى سنه ست عشر و الف والحمد لله ثم
م انتساخ هذه النسخة و مقابلتها على يد مؤلفه الفقير الى الله عبد الحق
ن سيف الدين بن سعد الله سخرة يوم الثلاثا السابع والعشرين من جمادى
لاخرى سنه الف و ثلاث ثلثين من هجرة سيد الاولين والآخرين ...... ٭

It would appear from the above note that 'Abd-ul-Haq finished the composition of the commentary on 24 Jumâdâ I, A.H. 1016= A.D. 1607, and that he finished the transcription and collation of this copy on 27 Jumâdâ II, A.H. 1033=A D. 1623.

Written in learned Naskh with numerous notes and emendations The original folios have been placed in new margins

No. 1187.

foll. 50; lines 17, size 9¼ × 5; 7 × 3¼

شرف السادات

SHARAF-US-SÂDÂT.

A collection of forty traditions of the Prophet, relating to the prerogatives, and the love and respect due to the descendants of the Prophet, with explanations in Persian

Author Qâdi Shihâb-ud-Dîn bin Shams-ud-Dîn bin 'Umar Daulatâbâdî قاضي شهاب الدين بن شمس الدين بن عمر الدولتابادي

Beginning.—

الحمد لله رب العالمين والعاقبة للمتقين ...... اما بعد عرض ميدارد

بندهٔ درگاه نبوي الخ *

The author has already been mentioned in connection with his commentary on the Qurân, بحر مواج (see No 1117)

The title of the work is not given in the text, but we find the following endorsement on the title-page · الجزء الاول من كتاب شرف السادات, and it seems probable that the work is identical with the مناقب السادات mentioned in the Hadâ'iq-ul-Hanafîyah, p 319, and also noticed in Asaf. Lib Cat., vol. i, p 286.

It is divided into ten *Bâb*, each of which begins with verses from the Qurân, followed by four traditions of the Prophet, and then by some precepts of Muhammadan law

Written in bad Indian Ta'liq, with occasional marginal notes

Not dated, 19th century

Scribe عبد الله بن يعقوب

No. 1188.

foll. 47, lines 17; size 9 × 6, 6 × 4.

The Same

Another copy of the same Sharaf-us-Sâdât, beginning as above.

The MS has been repaired and many folios are mounted on new margins The earlier part of the copy contains copious emendations and marginal notes Patches of thin paper are found throughout the copy

Written in ordinary Nasta'lîq.
Dated 9 Ḏulqa'd, the 25th regnal year (?).

No. 1189.

foll. 8; lines 9, size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمهٔ اربعین

TARJUMAH-I ARBA'ÎN.

A very good copy of Arba'în, or the forty sayings of the Prophet, with a paraphrase in Persian verses, by Jâmî. See vol. ii, No. 181–II.

The Arabic text, written in gold, is in beautiful Naskh, and the paraphrase, in good Nasta'lîq. Illuminated head-piece.

Not dated, 17th century.

Scribe: محمد مريد.

No. 1190.

foll. 315, lines 17; size $10\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

روضة الواعظين

RAUḌAT-UL-WÂ'IẒÎN.

A collection of forty traditions.

Author: Mu'în bin Hâjî Muhammad ul-Farâhî معين بن حاجى محمد الفراهي.

Beginning:—

ربنا آتنا من لدنك ...... حمديكه مصباح ارواح مستنيران اشعه شموس لاهوتى الخ

The author, better known as Mu'în-ul-Miskîn, has already been mentioned in connection with his more popular work معارج النبوة (No. 486). He says in a wordy preface to this work that he was requested by some of his friends to arrange his religious lectures (which he delivered in the Jâmi' Masjid of Harât) in the form of a book. Hence the composition.

According to the author's statement the work is divided into two *Daftar*. The first *Daftar*, of which the MS. seems to be a portion, consists of forty *Majlis*, each represented by a Hadîṣ. In the preface to his معارج النبوة the author says that his اربعين, entitled روضة الواعظين في احاديث سيد المرسلين, consists of four volumes (see also Hâj. Khal., vol. iii, p. 511)

Each Hadîṣ is followed by a detailed explanation in Persian, interspersed with verses from the Qurân and sayings of distinguished saints and poets. The concluding portion of the work treats of divine love, mysticism, etc.

The preface is preceded by a short note in which it is said that the MS. was transcribed from the author's autograph copy —

من كتاب الاربعين المسمى بروضة الواعظين من مجموعات معين المسكين و هي المتحليته بحلى الاحاديث والنقول المشتملة على زواهر جواهر المعقول والمنقول ود جمعت لطابعها اللالى المنثورة من كل خزينة و دفينة و من التحبات اتماما و كتب من خط المصنف رحمة الله عليه ... *

The first Hadîṣ begins on fol. 36ᵇ, the second on fol. 123ᵇ; the third on fol. 174ᵃ, the fourth on fol. 262ᵃ.

The MS. breaks off at the end of the fourth Hadîṣ with the following hemistich of a verse —

چون نظر در كرمت كردم ازين غم رستم *

Written in fair Nasta'lîq.
Not dated; 17th century.

No. 1191.

foll. 144, lines 23, size $9\frac{1}{4} \times 5\frac{3}{4}$, 8×4.

شرح شمايل النبي
SHARḤ-I SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the Shamâ'il un-Nabî of Abî 'Îsâ Muhammad bin 'Isâ Tirmidî (d. A.H. 279=A.D. 892)

Commentator Hâjî حاجي

Beginning :—

بهترین نوائی که بلبلان گلستان فصاحت و عند لیبان بوستان بلاغت الخ *

In the concluding lines the commentator, who designates himself الفقر الحقیر الی رحمة الله الراجی المسمی بالعاصی, says that he completed the work at the Khânqâh of Sayyid 'Alî ul-Hamadânî on the fifth day of Ramaḍân, A.H. 988=A D 1580, for which year the title of the work forms a chronogram. On fol. 3ª the commentator mentions the name of Shaykh Shihâb-ud-Dîn Ahmad, better known as Ibn-ul Hajar ul-Makkî (*d.* A.H. 973=A D 1565). whom he calls his master, and refers to his Arabic commentary on the Arabic original of the present work On fol. 5ª the commentator incidentally mentions that he repeatedly visited the sacred house in which the Prophet was born, and also that for several years he studied Ḥadîs in the neighbouring Madrasah from Maulânâ Sâdiq Muhaddis, a pupil of Mîr Jamâl-ul-Dîn Muhaddis (*d* A.H. 926=A D. 1520), the author of the Rauḍat-ul-Aḥbâb (see No 496) The commentator seems to be identical with Ḥâjî Muhammad Kashmîrî,[1] who in the list of his works given at the end of his commentary on حصن حصین (see No 1419) names the present work.

The original work Shamâ'il-un-Nabî, printed in Calcutta, A H. 1252, with a Hindûstânî translation entitled انوار محمدی, is noticed in Loth. Arab. Catalogue, Nos. 133–137; Brit Mus Arab Catalogue, p. 98; Bibl. Sprenger, p. 107, Asaf Lib, vol i, p 640 See also Hâj. Khal., iv, p. 70.

A copy of the present commentary is noticed in Bûhâr Lib. Catalogue, vol i, p. 121.

Written in ordinary Ta'lîq

Dated, Shâh Jahânâbâd, 16 Jumâdâ I, the fourth regnal year of Farrukh Siyar

Scribe. ملیح محمد ابن شاه قلی

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[1] He originally belonged to Hamadân One of his ancestors came with Sayyid 'Alî Hamadânî to Kashmîr, where he was born He died in A H 1006=A D. 1597 See Tadkirah-i 'Ulamâ-i Hind, p 46.

No. 1192.

foll. 162, lines 18, size 11 × 6½; 8 × 4.

شرح شمائل النبی

SHARḤ-I SHAMÂ'IL-UN-NABÎ.

Another Persian commentary on Abû 'Îsâ Muhammad bin 'Îsâ bin Saurah Tirmidî's (*d* A.H. 279 = A.D. 892) well-known work شمائل النبي also called شمائل ترمذی, containing a collection of authentic traditions relating to the person, character, practices and moral teachings of the Prophet.

Beginning :—

بسم الله - شروع میکنم در جمع و تالیف این کتاب مستطاب بنام خدای الخ ‌•

The work begins at once with the Arabic text, followed by the Persian commentary, without any preface or prolegomena by the commentator, whose name could not therefore be ascertained.

The headings of the fifty-four *Bâb*, into which the work is divided (see Loth, *loc. cit.*), are written in red, and the original text is always marked with a red line.

Notes and emendations are occasionally found on the margins.

Written in fair Indian Ta'lîq.

Dated A.H. 1272.

No. 1193.

foll. 415, lines 33, size 16¼ × 10; 11¼ × 6½.

اشعة اللمعات

ASHI''AT-UL-LAMA'ÂT.

A detailed commentary on Walî-ud-Dîn Muhammad bin 'Abd Ullah ul-Khatîb ut-Tabrîzî's Arabic work مشكوة المصابيح.

Commentator: Shaykh 'Abd-ul-Haq bin Sayf-ud-Dîn ud-Dihlawî, شيخ عبد الحق بن سيف الدين الدهلوی.

The Arabic original, completed in Ramaḍân, A.H. 737 = A.D. 1336 (see Hâj. Khal., vol. v, p. 567), is an enlarged recension of Ḥusayn bin

Mas'ûd ul-Farrâ' ul-Bagawî's (*d.* A.H. 516=A.D 1122) work مصابيح السنة, and is mentioned in Brock, vol ii, p. 364; Brit. Mus. Suppl. Arab. Cat. No 1268; Berlin Cat. No. 1292; Gotha Cat. No. 597; Loth. Arab. Cat. No. 152; Cal. Madrasah Cat., p. 7; Buhâr Lib. Cat., vol. ii, p. 33. Printed and lithographed repeatedly at Dihlî, Bombay and other places, see Ellis, Cat of Arabic Books, Brit. Museum, vol. ii, pp. 124-125, and translated into English by Capt A N. Mathews, Calcutta, 1809-1810.

The name of the commentator has often recurred in this Catalogue. He tells us in the preface that after his return from pilgrimage he commenced to write simultaneously two commentaries on the Mishkât; viz. one in Arabic and another in Persian. He finished the Arabic commentary first, and then the Persian, of which he had written only half According to a note by the commentator at the end of a copy of the fourth volume of this commentary (see Rieu, i, p. 14) he began the work at Dihlî in the middle of A.H. 1019=A.D 1610, and completed it there in Rabî' II, A H 1025=A.D. 1616. In the said note he adds that during the same period he also wrote an Arabic commentary, entitled لمعات التنقيح في شرح مشكوة المصابيح, which was shorter than the Persian, the former containing about 80,000 and the latter 130,000 lines

The full title of this commentary is اشعة اللمعات في شرح المشكوة

The present MS, comprising the first volume, extends from the beginning to the end of كتاب المناسك.

Comp Rieu, *loc. cit.*. Ethé, Ind. Office Lib Cat Nos 2654-2655. The commentary was lithographed in four vols., Lucknow, 1873

Written in ordinary Nasta'lîq with an illuminated head-piece.

Not dated; 18th century.

No. 1194.

foll 560, lines 29, size 14×9, $9\frac{1}{4}\times5\frac{1}{2}$.

The second volume or the continuation of the preceding copy, beginning with كتاب البيوع and ending with كتاب العتق

A good copy, written in small Nasta'lîq

Not dated, 17th century.

Scribe · جمال الدين محمد بن نبي حمزة عزت

A note at the end, dated the forty-fourth regnal year of Aurangzîb, says that the MS. once belonged to Shâh Darwîsh 'Alî bin Muham-

mad Shâkir, who purchased it for three hundred and twenty rupees. The note is preceded by a seal, dated A.H. 1109, bearing the following inscription :—

درویش بود به نعمت حق شاکر •

No. 1195.

foll 561, lines 25; size 11¾ × 6½; 9 × 4¾.

تیسیر القاری

TAYSÎR-UL-QÂRÎ.

The well-known Persian commentary on the famous Ṣaḥîḥ of Imâm Abû 'Abd Ullah Muhammad bin Ismâ'îl Bukhârî (*d* A.H. 256=A.D. 870, but according to our commentator, fol. 5ᵃ, A.H 255=A.D 869)

Commentator Nûr-ul-Haq, نور الحق الترک البخاری نسباً و شاه جهان آبادی متوطناً

Beginning —

بسم الله والحمد لله والصلوة والسلام علی رسول الله و علی اله ......

...... اما بعد این صحیفهٔ کرامت و نمدهٔ شراوت الخ •

The commentator was the son of the famous prolific Indian writer Shaykh 'Abd-ul-Haq Dihlawî Besides the present work he wrote a general history of India from Mu'izz-ud-Dîn bin Sâm to the accession of Jahângir, A H 1014=A D 1605. This history, which he entitled زبدة التواريخ is a revised and enlarged edition of his father's تاریخ حقی mentioned under No 537 He is also the author of a commentary on the famous work صحیح مسلم. He died in A.H 1073=A.D. 1663, see Hadâ'iq-ul-Hanafîyah, p 418, Khazînat-ul-Asfiyâ, p. 989, Elliot, Hist of India, vol vi p. 182; Rieu, i, p 224; Ethé, Ind Office Lib Cat No 290

The Taysir-ul-Qâri, with its full name تیسیر القاری فی شرح صحیح البخاری (lithographed in five volumes, Lucknow, A H 1305) is noticed in Ethé, Ind Office Lib Cat No 2659.

The Arabic original has been repeatedly printed and lithographed, see Ellis Cat of Arabic Books, British Museum, vol. ii, p. 200

The present MS. comprises the commentary from the beginning to the latter portion of باب صوم یوم النحر and breaks off with the

following words: . س در عجب در آورده مراد خوش آمدۀ قال لا تسافر corresponding to p. 215, line 10, vol. ii, of the lithographed edition

Written in fair Indian Ta'lîq.

Not dated; 19th century

No. 1196.

foll. 574–1225 (651), lines 23, size $11\frac{3}{4} \times 7\frac{1}{4}$, $8 \times 4\frac{1}{4}$.

The Same.

A portion of the preceding commentary on Bukhârî's Sahî from the beginning of كتاب البيوع to the end of كتاب المناقب, correspon ing to p 232, vol. ii, to the end of vol iii, of the lithographe edition.

Beginning —

البيوع جمع بيع است جمع آورده براى اشارت الخ *

Written in the same hand as the preceding copy

Not dated, 19th century.

No. 1197.

foll. 494; lines 20, size $11 \times 6\frac{1}{2}$; 8×4.

The Same

The commentary on Bukhârî's Ṣaḥîḥ from the beginning of كتاب البيوع to the end of كتاب الصلح, corresponding to p. 232, vol. ii, to p. 14 vol. iii, of the lithographed edition

Beginning —

بيوع جمع بيع است جمع آورده الخ *

An index of the contents is given at the beginning.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

Two seals, both of which are defaced, are found at the end of the MS

No. 1198.

foll. 286; lines 25; size 10¾ × 6¼; 8 × 4.

The Same.

This copy of Nûr-ul-Haq's commentary on Saḥîḥ Bukhârî extends from the beginning of كتاب النكاح to the end of باب هل يزور صاحبه كل يوم او بكرة و عشيا of كتاب الادب

Beginning —

كتاب النكاح - ازهري گويد نكاح در اصل لغت بمعنى وطى است واطلاق آن الخ *

Written in Indian Ta'lîq.
Not dated; 19th century

No. 1199.

foll 325, lines and size same as above

The Same

The present MS is a continuation of the preceding copy, extending from the beginning of باب الزيارة of كتاب الادب to the end of باب قول الله لما خلقت بيدى of كتاب التوحيد

Beginning —

باب الزيارة ومن زار قوما وطعم عندهم - در بيان زيارت كردن كسى را و كسى كه زيارت كند جمعى را الخ *

Written in the same hand as the above

The earlier portion of the MS. is worm-eaten and damaged in many places. Patches of thick paper pasted here and there render the text illegible Some folios towards the end are mounted on new margins

No. 1200.

foll. 466; lines 21; size 10¾ × 6¾; 7¾ × 4.

شموس الساهرة فى الامور الآتية

SHUMÛS-US-SÂHIRAH FÎL UMÛR-UL ÂTIYAH.

A Persian commentary on Jalâl-ud-Dîn Suyûtî's Arabic work Budûr-us-Sâfirah fî Umûr ul-Âkhirah بدور السافرة في امور الاخرة (composed A H 884=A.D 1479), which consists of a collection of Hadîs relating to the incidents of the day of resurrection, paradise, hell, etc

Commentator 'Abd-ul Gaffâr bin Shaykh Walî Muhammad bin Shaykh Hamzah (Hamzah ?) bin Shaykh Muhammad ul-Qurayshî ul-Hâshimî ul-'Abbâsî (عبد الغفار بن شيخ ولى محمد بن شيخ همزة (حمزة ؟) بن شيخ محمد القريشى الهاشمي العباسى).

Beginning :—

نگارین کلامی که بیاض صفحات صحف را سواد پیرای زینت تواند بود الخ ‎•

For the Arabic original see Hâj Khal., vol ii, p 82, Brock, vol. ii, p. 146, Râmpûr, p 66, Âsaf, vol. i, p 614, Bankipur Lib. Hand-list of Arabic MSS, No. 1400 Lithographed in A H 1311

In the preface the commentator says that he wrote this work at the desire of some of his intimate friends for the convenience of those who, on account of their ignorance of the Arabic language, could not get access to the Arabic original, the most trustworthy Arabic work of Suyûtî.

The Arabic text is distinguished by a red line drawn above it.

Written in ordinary Ta'lîq, with an illuminated head-piece.

Not dated; 18th century

No. 1201.

foll 31, lines 11; size $7\frac{1}{4} \times 4$, $4\frac{1}{2} \times 2$

كتاب الخيل

KITÂB-UL KHAYL.

A collection of Hadîs, with a Persian paraphrase, relating to the Prophet's fondness for horses

Author Nasir-ul Haq نصير الحق

Beginning —

يا من دل بذاته على ذاته و شهد بوحدانيته نظام مصنوعاته الخ

The author, a teacher of the Imperial Madrasah, says that he collected these traditions relating to the Prophet's fondness for horses from several reliable works, and translated them into Persian for his royal patron Abul Muzaffar Mu'în-ud-Dîn Muhammad Farrukh Siyar (A.H 1124-1131=A.D 1713-1719).

The work deals with a short description of horses in general. The names of the horses belonging to the Prophet, with a detailed description of each, is given at the end of the work.

The title of the work is not given in the text itself, but is taken from an endorsement on the title-page

A splendid copy Written in beautiful Nasta'lîq, with an illuminated head-piece

Not dated, 19th century

No. 1202.

foll 302, lines 21, size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$.

مصفى شرح موطا

MUSAFFÂ SHARH-I MUWATTÂ'.

The well-known Persian commentary on the famous collection of Hadîs by Imâm Mâlik bin Anas bin Abi 'Âmir bin 'Umar bin Hâris, who according to this work, fol 3ᵃ, was born in A.H. 93=A.D. 712, and died on Sunday, 10 or 14 Rabî' I, A.H. 179=A.D. 795.

Commentator Shâh Walî Ullah Dihlawî شاه ولي الله دهلوى. For his life and other works see under ازالة الخفا (No. 1286).

Beginning :—

نعمتهای حضرت باری جل مجده بیرون از حد احصا ست و نعمتی که زیاده تر الخ *

This work, very popular in India, was completed in A H 1179 = A.D. 1765, for which several chronograms are given at the end. Lithographed in Dihli, A.H. 1293 Comp Âṣaf. Lib., vol. i, p. 686.

The work is divided into several *Kitâb*, subdivided into *Bâb*. The first *Kitâb*, كتاب الصلوة, begins on fol. 11ᵇ and the last كتاب سير النبي, on fol. 289ᵇ

Written in fair Nasta'liq, with copious notes and explanations on the margins.

Dated 5 Muḥarram, A.H. 1206

Scribe سيد بهادر علي لكهنوي.

No. 1203.

foll 412 (pp 825), lines 17; size $9\frac{1}{2} \times 6$, $6\frac{1}{4} \times 4$.

The Same.

This volume of Shâh Walî Ullah's Muṣaffâ comprises the latter half of the work, and begins with كتاب البيوع والمعاملات, thus.

كتاب البيوع والمعاملات كتاب در بيان احكام متعلقه بانواع بيع الخ *

In the beginning it is endorsed. شرح موطا قلمي جلد ثاني.

Written in a careless Indian Ta'lîq A modern copy.

No. 1204.

foll 57; lines 12; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

لباب الاخبار

LUBÂB-UL-AKHBÂR.

A collection of 400 traditions of the Prophet, relating to Muhammadan theology and law, with a paraphrase in Persian by Maḥmûd محمود.

Beginning :—

الحمدی که جمیع حامدان از احصای وی عاجز اند و شکریکه جمیع شاکران قاصر اند الخ *

The original collection in Arabic, compiled by Ahmad bin ʿAbd Ullah, was printed at Bombay, A H. 1280. See Loth. Arab. Catalogue, p. 48ª, Stewart's Catalogue, 164, xliv

The present work, like the Arabic original, is divided into forty *Bâb*, each containing forty traditions

The author's son Muhammad ibn-i Mahmûd محمد ابن محمود also translated the Arabic original. See Ethé, Ind Office Lib. Cat. No. 2639 and Bûhâr Lib. Catalogue, vol. i, p 106

Written in fair Indian Taʿlîq

Not dated, 18th century

No. 1205.

foll 48; lines 31, size $10\frac{3}{4} \times 6\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{4}$

سبعین

SABʿÎN.

A collection of 70 traditions of the Prophet, with explanations in Persian.

Author Giyâs-ud-Dîn Husayn غياث الدين حسين.

Beginning —

التحيات لله و الصلوة والطيبات السلام عليك ايها النبي و رحمة الله و بركاته *

In the preface the author says that while he was studying books on Hadîs, he made a collection of traditions from them. He then adds that after finishing his work, entitled خرقه, he directed his attention to the said collection of Hadîs from which he selected these seventy

Of the authorities quoted by the author the latest is Jâmî, who died, A H 898=A.D 1492 The work is not divided into chapters or sections On the title-page the work is called شرح مشكات شريف

Written in fair Nastaʿlîq.

Dated Bihâr, A.H. 1156.
Scribe: محمد اکمل شهبازی.

No. 1206.

foll. 131; lines 18, size 9¼ × 6; 7 × 4.

هدایة الغوي الى المنهج السوي

HIDÂYAT-UL-ĠAWÎ IL'AL MANHAJ-US-SAWÎ.

A Persian commentary on Jalâl-ud-Dîn Suyûtî's (*d.* A.H 911 = A.D. 1505) well-known Arabic work منهج السوي فى الطب نبوي. For the Arabic original see Brock., vol ii, p 147; Ḥâj. Khal., vol vi, p 221.

Commentator Muhammad Ġauṣ bin Nâṣir-ud-Dîn Muḥammad Nâ'itî محمد غوث بن ناصر الدين محمد نايطي.

Beginning —

سپاس بیقیاس مر حکیمی را که بروعن نادام عنایت خسک دماغان بیمار کدهٔ عدم را الخ *

Written in fair Ta'lîq with occasional notes on the margins.

Not dated; 19th century.

No. 1207.

foll 607; lines 19, size 10½ × 6; 8½ × 4¼.

منبع العلم

MANBA'-UL-'ILM.

A Persian commentary on Imâm Muslim bin Ḥajjâj ul-Qushayrî's well-known Ṣaḥîḥ or Collection of Ḥadîṣ.

Commentator · Fakhr-ud-Dîn Mujîb-Ullah فخر الدين مجيب الله.

Beginning.—

حمد بیحد و سپاس بیقیاس و ثناء بی انتها شاهنشاهی را سزد الخ *

In the preface the commentator says that his father (evidently Nûr-ul-Ḥaq; see No. 1195), towards the close of his life, wrote a commentary on the Saḥîḥ of Muslim, entitling it منبع العلم في شرح صحيح المسلم. His father died soon after, and did not consequently revise the commentary, two or three copies of which had been made by that time. As this unrevised work of his father contained some defects and doubtful points, he (Mujîb-Ullah) revised it, and improved it by making suitable additions and alterations He adds that in his work he received valuable assistance from the compositions of his grandfather (حدى) Shaykh 'Abd-ul Haq

The commentary itself begins thus with كتاب الايمان —

ERRATA.

P 62, line 21 . *Read* No 1208 for No 1108

No. 1108.

foll. 431, lines 21; size 12 × 8; 9 × 5½

شرح شيخ الاسلام

SHARḤ-I-SHAYKH-UL-ISLÂM.

A commentary upon the Saḥîḥ of Bukharî

Commentator Muhammad entitled Shaykh-ul-Islâm, a grandson of Shaykh 'Abd-ul-Ḥaq Dihlawî محمد الملقب به شيخ الاسلام سبرهٔ شيخ عبد الحق دهلوی.

Beginning :—

انچه ببدنس از شروع درین کتاب مستطاب باید دانست چند چیز است الخ *

The work was lithographed on the margin of the Taysîr-ul-Qârî, Lucknow, A.H. 1305.

In a subscription at the end of the third volume of the lithographed edition it is said that the commentator flourished in Shâhjahânâbâd in the reign of Muhammad Shâh, and was still alive at the time of Nâdir Shâh's invasion He was buried by the side of Shaykh 'Abd-ul-Haq Dihlawî. According to the author of the Ḥadâ'iq-ul-Hanafîyah, p. 468, Shaykh-ul-Islâm was a lineal descendant of 'Abd-ul-Ḥaq Dihlawî and the son of Hâfiz 'Abd uṣ-Ṣamad Fakhr-ud-Dîn Muhaddiṣ. He is the author of رساله طرد الاوهام and كشف الغطاء . His son Salâm Ullah, author of several works, died in A.H. 1229 or 1233=A.D. 1813 or 1817

The commentary seems to be for the most part an abridgment of Nûr-ul-Haq's Taysîr-ul-Qârî, the arrangement of both works being the same

The present MS. extends from the beginning of the Sahîh to the end of باب بنزل للمكتوبة of كتاب الصلوة

Written in ordinary Indian Ta'lîq.

Dated 8 Shawwâl, A.H 1264

No. 1209.

foll 516; lines and size same as above.

The Same

This copy of Shaykh-ul-Islâm's Tafsîr comprises the commentary from the beginning of باب الشروط مع الناس بالقول شرطها of كتاب الشروط to the end of باب اسلام سلمان .

Beginning :—

باب الشروط مع الناس بالقول شرطها كه با مردم بمجرد گفتن كنند بريان ٭

Written in the same hand as the preceding copy

No. 1210.

foll. 400, lines 17; size 8¼ × 6, 6 × 4.

سراج الهدایت
SIRÂJ-UL-HIDÂYAT.

A collection of Hadîs from Muhammad bin 'Abd Ullah ul Khatib's famous Mishkât, with a Persian paraphrase and explanation

Author Sirâj-ud-Dîn Husayn bin Sayyid Bahâ-ud-Dîn Shâh Jahânâbâdî سراج الدین حسین بن سید بهاء الدین شاه جهان آبادی .

Beginning —

الحمد لله نحمده و نستعينه و نصلی علی محمد و آله و اصحا

اما بعد میگوید بنده ضعیف عاجر گنهگار الخ ●

The author says in the preface that as the Mishkât was an extensive work, he made a selection from it for the convenience of readers without changing the system and arrangement of the original He also says that in some places he has inserted 'Abd-ul-Haq Dihlawî's translation (of the Mishkât, see Nos 1193-1194) without any addition or substraction He further adds that the Mishkât contains 6,000 Hadîs, while in his present work he has dealt with only 2,500 Hadîs.

The date of composition, as given in the preface, is A.H 1250=A.D 1834

The author of the Tadkirah-i 'Ulamâ-i Hind, p 71, says that Hakîm Sirâj-ud-Dîn, a good scholar and an eminent physician of Shâhjahânâbâd, is the author of the following works —

چراغ دین و انتخاب حجر الکلام و علم رموز و عقل افرا و حکمت

ایمانی و سراج منیر و سراج هدایت و لب لباب مثنوی مولانای رو

و دستور العمل علمای متقدمین و عقلای سابقین و مجموعه گل و ریاحین

و قانون العلاج ●

The work itself begins with كتاب الايمان on fol. 16ᵇ and ends on fol. 364ᵇ.

The original work is preceded and followed by numerous notes, quotations, extracts from other works, all relating to the subject treated by the author, with many interleaves, and it is almost certain that the MS is a draft copy by the author himself

The colophon is dated A.H. 1282.

Written in a careless and hasty Indian Ta'lîq, with copious notes and annotations throughout.

SHÎ'Î ḤADÎṢ.

No. 1211.

foll 371; lines 19; size 11 × 6½; 7 × 3½.

ترجمهٔ قطب شاهي
TARJUMAH-I QUṬUBSHÂHÎ.

The well-known Persian translation of Bahâ-ud-Dîn Muḥammad ul-'Âmulî's (see No. 291) collection of Forty Traditions (اربعين), by Muhammad bin 'Alî, better known as Ibn-i-Khâtûn ul-'Âmulî محمد بن علي المشتهر به ابن خاتون العاملي, who wrote it at the desire of Sultân Muhammad Qutub Shâh of the Quṭub Shâhî dynasty.

Beginning:—

ای از تو حدیث معرفت را تبئین •
وی ترجمهٔ وصف تو تنزیل مبین

From the subscription, which Bahâ-ud-Dîn wrote in A.H. 1029 = A.D. 1620, and in praise of this translation, which is found at the end of this copy as well as in many others, it is evident that the translator finished his work in, or immediately before, that year. The date of translation given in the Hand-list of the Âṣafiyah Lib., vol. i, p. 684, is A.H. 1028. Another copy of the work is noticed in the Bûhâr Lib. Catalogue, vol. i, p. 122.

A neat and good copy. Written in fair Nasta'lîq on gold sprinkled papers, with an illuminated head-piece.

A marginal note at the end says that the copy was collated in Ṣafar, A.H. 1059.

Not dated; apparently 17th century.

Scribe: محمد تقي بن قاضي محمد صالح.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1212.

foll. 324; lines 17, size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of Ibn-i Khâtûn ul-'Âmulî's Persian translation of Bahâ-ud-Dîn 'Âmulî's Arba'în, beginning as usual

Bahâ-ud-Dîn's note in praise of the translation, generally found at the end of other copies, is given here at the beginning immediately after the list of contents. The work itself begins on fol. 14ᵇ.

Written in ordinary Nasta'lîq

Not dated; 18th century

No. 1213.

foll. 344; lines 19, size $11\frac{3}{4} \times 7$, $7\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

A good copy of the Tarjumah-i Qutub Shâhî, with a detailed index of the contents occupying foll. 1ᶜ–15ᵃ, but without the subscription found at the end of the preceding copy. Beginning as usual on fol. 15ᵇ.

Written in fair Naskh, with illuminated frontispieces on foll. 1ᵇ and 15ᵇ

The index (on fol 15ᵃ), is dated 20 Muharram, A.H. 1058. On the same folio as well as on the title-page is a seal, dated A H. 1085, with the following inscription —

العبد المذنب بها الدين بن محمد عفی عنهما *

The seal on the title-page is followed by the following note :—

دخل في نوبة الفقير الى الله الغنی بهاء الدين محمد الليثی

العراوری (؟) عفی عنهما بمنه و کرمه *

The colophon is dated Ḥaydarâbâd, 20 Ramaḍân, A.H. 1059.

Scribe : عبد الله بندہ قطب شاہ.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna are found in several places.

No. 1214.

foll. 391 ; lines 15 ; size 9¾ × 5¾ ; 7 × 3¾.

The Same.

A very modern copy of the Tarjumah-i Quṭub Shâhî, with Bahâ-ud-Dîn's subscription at the end.

The translation and explanation of most of the traditions are omitted, and the MS. breaks off at the beginning of the fortieth tradition.

Written in a careless and ugly Indian Ta'lîq

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1215.

foll 380 ; lines 19 ; size 8¾ × 4½ ; 6¼ × 3.

The Same.

Another copy of the Tarjumah-i Quṭub Shâhî, beginning as usual.

Written in fair Naskh.

Not dated ; 19th century.

Several seals of the late kings of Oude are found at the beginning and end of the copy.

No. 1216.

foll. 78; lines 42; size 10×6; 7½×4½.

تلخيص ترجمة قطبشاهي

TALKHÎṢ-I TARJUMAH-I QUṬUBSHÂHÎ.

An abridgment of Ibn-i Khâtun's Tarjumah-i Quṭub Shâhî (see No 1211), by Ġulâm Husayn Khân bin Sayyid Hidâyat 'Alî Khân Tabâtabâ'î, the well-known author of the Siyar-ul-Muta-akh-khirîn (see No. 582).

Beginning :— الحمد لله الذي جعل العلم علما للهداية الخ .

In a short preface Ġulâm 'Alî says that as there were some defects in Ibn-i Khâtûn's Tarjumah-i Qutub Shâhî, and as some of the explanations given therein were too difficult to be understood, he, with a view to removing those defects, wrote the present abridgment.

Written in minute Nasta'lîq

Dated 19 Ramaḍân, A H 1202

The original folios are mounted on new margins. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb are found at the beginning and end of the copy

No. 1217.

foll 128; lines 29; size 9¼×5¾; 6¾×3¾

The Same.

Another copy of Gulâm Husayn Khân's abridgment of Ibn-i Khâtûn's Tarjumah-i Qutub Shâhî, beginning as above.

Written in the same hand as the preceding copy.

Scribe: مير سلامت علي.

This copy also bears the seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna.

No. 1218.

foll. 217; lines 20; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

ترجمهٔ مكارم الاخلاق

TARJUMAH-I-MAKÂRIM-UL-AKHLÂQ.

A work dealing with the noble qualities, customs, actions, observances, modes of living, etc., of the Prophet, translated from the Arabic.

The preface, due to the translator, begins thus :—

حمد بيحد و ثنائي بيعد فيومي را كه عقول ذريات آدم از ادراك الخ •

The author of the Kashf-ul-Ḥujub, p. 548, says that according to the بحار الانوار of Muhammad Bâqir bin Muhammad Taqî ul-Majlisî, the Arabic original (مكارم الاخلاق) was written by Shaykh Abî Nasr ul-Hasan bin Faḍl bin Maulânâ Amîn-ud-Dîn ut-Ṭabarsî, but that Kaf'amî in his مصباح ascribes the authorship to Shaykh Raḍî-ud-Dîn bin Shaykh Abî 'Alî ut-Tabarsî.

The heading at the beginning of the present copy supports the statement of Bâqir Majlisî that the Makârim-ul-Akhlâq was written by Ḥasan bin 'Alî bin Fadl-ut-Ṭabarsî, whose full name is again given thus by the present translator on fol. 2ª —

اما بعد چنين گويد مولف اين كتاب الشيخ العالم العاضل التقي

فخر الحاج والحرمين الشريفين ابو نصر الحسن بن على الفضل الطبرسي

رحمه الله الخ •

The name of the translator does not appear in the text. A copy of this translation is noticed in the Madrasah Lib. Cat., p 64. Another Persian translation, entitled محاسن الآداب, by Naṣîr-ud-Dîn Muḥammad bin 'Abd ul-Karîm ul-Anṣârî ul-Astarâbâdî, who wrote it in the reign of Shâh Ṭahmâsp (A.H. 930–984 = A.D. 1523–1576), is noticed in Rieu, i, p. 15ª. A third, by 'Alî bin Ṭîfûr ul-Bisṭâmî, is noticed in this Catalogue under No. 1220. Another, entitled مكارم الكرايم is mentioned in Kashf-ul-Ḥujub, p 121.

The author of the Kashf-ul-Ḥujub, *loc. cit.*, who notices the present translation, says that he did not succeed in tracing the translator's name. According to the concluding lines in the following copy the translation was completed on 7th Sha'bân, A.H. 1064 = A.D 1653, for which the title مكارم الاخلاق forms a chronogram.

The arrangement of the twelve chapters into which the work is divided exactly agrees with that of the Arabic original.

Written in ordinary Ta'lîq.

Dated Ahmadâbâd, Gujarât, 17 Jumâdâ II, A.H. 1002 (1102 ?)

Scribe: محمد صالح بن حافظ سبزواری.

Two seals of Muhammad Ibrâhîm Husaynî, of 'Âlamgîr's reign, and one of Muhammad Hâdî Husaynî, and another, which is not quite legible, are found at the beginning of the copy.

No. 1219.

foll 355, lines 15; size 11 × 7; 8 × 4.

The Same.

Another copy of the Persian translation of 'Alî bin Faḍl ut-Tabarsî's Makârim-ul-Akhlâq, beginning as above:—

حمد بیحد و ثنای بیعد فیومی را الخ

Written in fair Naskh.

Not dated, 18th century.

No. 1220.

foll. 427. lines 17, size 11¾ × 7; 7½ × 3¾.

ترجمهٔ مکارم الاخلاق

TARJUMAH-I MAKÂRIM-UL-AKHLÂQ.

Another Persian translation of Abû Alî bin Faḍl ut-Ṭabarsî's Arabic work Makârim-ul-Akhlâq.

Translator: 'Alî bin Tîfûr علي بن طيفور البسطامي. (See No. 507.)

Beginning —

ای نام تو عنوان کتاب اخلاق

وصف تو کتابهٔ رواق نه طاق

In the preface the translator says that one of his friends Mîr 'Alî Shîr bin Sayyid 'Abd Ullah bin Mîr 'Abd-ul Karîm ul-Mâzandarânî, being eagerly desirous of studying the Makârim-ul-Akhlâq of Abû

'Alî bin Faḍl uṭ-Ṭabarsî, collected several Persian translations of work. As none of the translations were faithful, and in most stances were incorrect, he requested the present translator to mak correct and faithful translation of the Arabic original. Hence present translation.

Like the Arabic original it is divided into twelve *Bâb*, eacl which is subdivided into several *Faṣl*:—

Bâb I. خلقت با رفعت حضرت رسالت صلی الله علیه و آله و خلق و سیرت و سایر احوال فرخندهٔ مال آنحضرت , in five *Faṣl*, on fol. 6[b].

Bâb II. آداب بدن پاک کردن و بوي خوش بکار بردن و سرمه کشیدن و روغن مالیدن و مسواک نمودن , in three *Faṣl*, on fol. 33[b].

Bâb III. در آداب کرمابه رفتن و انچه بدان متعلقست , in six *Faṣl* fol. 42[a].

Bâb IV. آداب ناخن چیدن و بروت کرفتن و اصلاح محاسن نمودن و موي سر شانه کشیدن و در آینه نکریستن و حجامت کردن , in four *Faṣl* fol 51[b]

Bâb V. خضاب کردن یعني رنک بستن موي و زینت نمودن و انگشتري پوشیدن و آنچه بدان متعلق است , in six *Fasl*, on fol. 61[b]

Bâb VI. در آداب لباس پوشیدن و ترتیب مقام و مسکن نمودن , in *Faṣl*, on fol. 76[a].

Bâb VII. در آداب خوردن و آشامیدن , in thirteen *Fasl*, on fol. 1

Bâb VIII. در آداب نکاح کردن , in ten *Fasl*, on fol 156[b]

Bâb IX. در آداب سفر , in eight *Fasl*, on fol. 196[a].

Bâb X. در آداب ادعیه خواندن , in five *Faṣl*, on fol. 220[b].

Bâb XI. در آداب بیمار و معالجه کردن او , in five *Fasl*, on fol. 296

Bâb XII. در نکتهای نادرهٔ این کتاب که وارد است در هر باب , in s *Faṣl*, on fol. 342[b].

The date of completion of the translation, given at the en Muharram, A.H. 1065=A.D 1655.

Written in ordinary Nasta'liq.

Not dated; 19th century.

Scribe . عبد العزیز ولد مولانا شاهنظر مشهد بان مارندهٔ رابي علیا بادي .

No. 1221.

foll. 234, lines 25; size $11\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4$.

شرح کافی
SHARḤ-I KÂFÎ.

A Persian commentary on the fourth, fifth, sixth, and seventh books (کتاب) of Abû Ja'far bin Muhammad bin Ya'qûb bin Isḥâq ur-Râzî ul-Kulînî's (*d.* A.H. 328 or 329=A.D. 940 or 941) famous work الكافي.

Commentator Mullâ Khalîl bin Gâzî ul-Qazwînî, ملا خليل بن غازی القزويني

Mullâ Khalîl, a well-known Shî'ah scholar of Qazwîn, was a pupil of Bahâ-ud-Dîn 'Âmulî (*d.* A.H. 1030=A.D. 1621).

The author of the Sulâfat-ul-'Aṣr (a contemporary biographer of Khalîl) remarks that Khalîl, a noteworthy scholar of his time, wrote two commentaries on Kulînî's Kâfî one in Arabic, entitled الشّافي and another in Persian, called الصّافی: That in A.H. 1064=A.D. 1653, while Khalîl was engaged in writing the Arabic commentary, Shâh 'Abbâs II entered Qazwîn and requested the author to write the Persian commentary He commenced the work the same year, and completed it in twenty years, in A.H. 1084=A.D. 1673, dividing it into thirty-four books Khalîl was held in high estimation by Shâh 'Abbâs II, and died in A.H. 1089=A.D. 1678

His other works are —

شرح عدة الاصول •

رسالة در جمعه •

حاشيه بر تفسير مجمع البيان •

رساله نجفيه •

رساله قميه •

Âqâ Radî Qazwînî was his pupil. His son Mullâ Sulaymân was also a scholar. For his life see Nujûm-us-Samâ, p. 101.

According to the index given on fol. 18b of the Bûhâr Lib. copy (Bûhâr Lib. Cat., vol I, p 125), the work consists of thirty-three books (کتاب) or even thirty-four, if the کتاب الرّوضة is added, but it, according to another authority, does not belong to the original work

الكافي. In the present copy the number of books is sometimes given as thirty but generally as thirty-three or thirty-four.

According to Ethé, India Office Lib. Cat. No. 2667, Khalîl completed the commentary on the first book on the 28th of Muḥarram, A.H. 1065=A.D. 1654. The commentary on the second book was finished on the 24th of Muharram, A.H. 1066=A.D. 1655. For other copies of the work see Ethé, Ind. Office Lib. Cat. No. 2667; Bûhâr Lib Cat., vol. i, Nos. 161–163; Âsaf. Lib. Cat., vol. i, p. 684. See also Kashf-ul-Ḥujub, p. 365.

Contents of the present copy :—

Book IV.

The commentary begins thus on fol 1b :—

اصل كتاب الايمان والكفر- شرح - اين كتاب چهارم است از سي كتاب
كه جزء كتاب كافي ابو جعفر محمد بن يعقوب كليني رحمه الله تعالى
است - الايمان گرديدن بربو بيت رب العالمين الخ ٭

It is subdivided into two hundred and nine *Bâb*, the first of which, styled باب طينة المؤمن والكافر, begins on fol. 2b. The date of completion of the commentary on this book, given at the end, is Jumâdâ II, A.H. 1068=A.D 1657. According to the statement at the beginning the Arabic original consists of thirty books.

The colophon is dated Rabî' I, A.H. 1118.

Book V.

كتاب الدعا ; beginning on fol. 209b :—

الحمد لله الذي قال في كتابه ...... و بعد چون نواب همايون اشرف
اقدم اعلى حكم الله ملكه و سلطانه نارتاد العدل والاحسان الخ ٭

Here the commentator says that after finishing the commentary on كتاب العقل , كتاب التوحيد , كتاب الحجة and كتاب الايمان (the first four books of الكافي), he commenced the commentary on the fifth (كتاب الدعا) of the thirty-three or thirty-four (سي و سه و يا سي و چهار) books of al-Kâfî in Jumâdâ II, A.H. 1068=A.D. 1657 That portion of the work is subdivided into sixty *Bâb*. The date of completion, given at the end, is Rabî' II, A.H. 1069=A.D. 1658.

The colophon is dated Jumâdâ II, A.H. 1118.

Book VI.

كتاب فضل القران ; subdivided into fourteen *Bâb*; beginning on fol. 276ᵇ :—

اصل كتاب فضل القران - شرح - اين كتاب ششم است از سي كتاب
كه جزء كتاب كافي الخ *

According to the statement made here the Arabic original is said to consist of thirty books

This portion of the commentary was finished in Jumâdâ I, A.H. 1069=A.D 1658

The date of transcription given in the colophon is Rajab, A.H. 1118

Book VII

كتاب العشرة, subdivided into thirty *Bâb*; beginning on fol. 297ᵇ :—

اصل - كتاب العشرة - شرح - كتاب هفتم از سى كتاب كه جزء كتاب
كافي ابو جعفر محمد بن يعقوب بن اسحق كلينى رحمه الله تعالى
است الخ *

Here again the Arabic original is said to contain thirty books.

In the conclusion it is said that the اصول كافي ends with this seventh book, after which the commentator will begin with كتاب الطهارة, which is the first book of فروع كافي

The date of completion given at the end is Jumâdâ II, A.H. 1069=A.D 1658.

The colophon is dated Sha'bân, A.H. 1118.

The name of the scribe, given in the colophon, runs thus:—

قد اتفق الفراغ ...... من تسويد هذ الكتاب ...... بيد العفير الدليل
المحتاج الى الله المبين بن امين داؤد البارهمولى *

A correct and good copy. Written in fine minute Naskh.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. *1222.

foll. 234; lines 25; size 11½ × 7; 7½ × 4.

The Same.

Khalîl bin Ġâzî ul-Qazwînî's commentary on the eleventh boo (كتاب الصلوة) of Kulînî's الكافي.

Beginning:—

......الجاعل الصلوة عماد الاسلام تعظيما للصلوة *

In the beginning the commentator says that after finishing th commentary on كتاب العقل, كتاب التوحيد, كتاب الحجة, كتاب الايمان والكفر, كتاب الحيض, كتاب الطهارة, كتاب العشرة, كتاب فضل القران, كتاب الدعاء an كتاب الجنائز he took up كتاب الصلوة, the eleventh book, in Rajab, A.H. 1072 = A.D. 1661. It is subdivided into one hundred and three *Bâ* the first of which, styled باب فضل الصلوة, begins on fol. 3ᵇ.

The date of completion, given at the end, is 10 Jumâdâ II, A.H. 1071 (1072?) = A.D. 1660 (1661?).

A note at the end says that this is Mullâ Khalîl's commentar on Kulînî, that is to say, upon فروع كافي.

Written in minute Naskh with an illuminated head-piece.

Not dated, 18th century.

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwursh Nawwâb of Patna are found at the beginning and end of the copy.

LAW AND THEOLOGY.

SUNNÎ LAW.

No. 1223.

foll 183; lines 21; size 9 × 6¼; 7¼ × 4½.

صلوة مسعودي

ṢALÂT-I MAS'ÛDÎ.

A very old copy of the well-known work on the prescribed prayer and religious rites according to the Hanafite school.

Author: Mas'ûd bin Mahmûd bin Yûsuf us-Samarqandî مسعود بن محمود بن يوسف السمرقندي.

Beginning:—

الحمد لله الذي وعد الجنة للمطيعين بكرمه و منته و فتح باب التوبة على المذنبين بفضله و رحمته الخ *

The work, of an early origin, is well known, being invariably quoted by subsequent writers on the subject. It was edited by Mahmûd bin Ismâ'îl Mangalûrî, Bombay, 1887, and, with marginal notes, by Muhammad Yâr, Lahore, 1892

A list of the sources on which the work is based is found at the end of the copy The latest are the Hidâyah, by Burhân-ud-Dîn Margînânî (*d.* A.H 593=A D 1197) and the Hayrat-ul-Fuqahâ, composed in A H. 695=A D 1295 (see Bûhâr Lib. Cat., vol. i, p 83). Again the author of the Miftâḥ-ul-Jinân, written about A.H. 757=A D. 1356 (See Rieu, i, p. 40; Ethé, Ind. Office Lib Cat. No. 2565), mentions this work as one of his sources. It is therefore evident that the work was written in the first half of the eighth century. Ḥâj. Khal., vol iv, p 108, mentions the work without adding any particular: صلوة المسعودي.

In the beginning the present volume is said to be the second *Daftar* of the work: دفتر دوم صلوة مسعودی It is divided into twenty-five sections, called *Bâb*, the first on مسح موزة (fol 3ª), the second on

تيمم) (fol. 10b), the third on كراهت مكان (fol. 21a). Sections IV–XXIV are devoted to the various kinds of prayers and the rites and observances connected with them. The twenty-fifth section treats of سجدات.

The first and the second *Daftar* of the work are noticed in the Âṣaf. Lib. Hand-list, vol. ii, p. 1122.

At the end of the copy are found the following three useful lists :—

(1) Names of Ṣaḥâbîs.

(2) Names of 'Ulamâ and Mujtahids

(3) Names of the works referred to by the author.

A list of the contents of the work is given at the beginning of the copy.

An old and correct copy. Written in learned Nasta'lîq

Dated 2 Ramadân, A.H. 891.

No. 1224.

foll. 280 ; lines 15 ; size 8½ × 6 ; 6 × 3¾

The Same

Another copy of the second *Daftar* of the same Salât-i Mas'ûdî, beginning and ending as above.

Written in ordinary Ta'lîq, with occasional marginal notes.

Dated Rabî' II, A.H 1086

Scribe : محمد عابد بن مالک.

No. 1225.

foll. 382 ; lines 18 ; size 9½ × 6½ ; 7 × 3¾.

فوائد فیروز شاهي

FAWÂ'ID-I FÎRÛZSHÂHÎ.

A unique copy of an encyclopaedia of Muhammadan law according to the Sunnite doctrine, with discussions on theological, moral,

ethical and philological questions closely connected with it, based on numerous quotations from standard works.

Author: Sharaf Muhammad ul-'Attârî شرف محمد العطاری.

Beginning:—

الحمد لله الحميد الحنان الذي خلقنا من الانسان و انطق اللسان بالبيان والبرهان الخ •

In the conclusion the author says that he dedicated the work to Abul Muzaffar Sultân Fîrûz Shâh, by whom the author evidently means Fîrûz Shâh Tuġlaq of Dihlî, who reigned from A H. 752–790 = A D 1351–1388 Neither of the two historians of Fîrûz Shâh, viz. Barani and 'Afîf, mentions the present work and its author, nor are they mentioned by the author of the history of Fîrûz Shâh سيرت فيروز شاهي, noticed under No 547 A work of similar nature, entitled فقه فيروز شاهي, originally compiled by Ṣadr-ud-Dîn Ya'qûb Muzaffar Kirmânî, and edited after his death at the request of Fîrûz Shâh Tuglaq, is noticed and fully described in Ethé, Ind. Office Lib. Cat No. 2564.

In some of his verses the author adopts the *takhallus* Sharaf.

The work is divided into 115 *Bâb.* This number, says the author, can be obtained by multiplying ی by ی and ه by ج, i.e. 10×10 and 5×3 or 100+15=115 Each *Bâb* is subdivided into several *Fasl.*

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باب نود و نهم در غیبت و زنا و لواطة وحد و تعزیر — fol. 329b

باب صدم در قصاص و دیة و جنایات و متفرقات — fol. 334b.

باب صد و یکم در قضا و دعوی — fol. 339a.

باب صد و دوم در گواهي — fol. 343a

باب صد و سیوم در سوگند — fol. 344b

باب صد و چهارم در گناه و توبه و استغفار — fol. 347a.

باب صد و پنجم در بیماری و بیمار پرسي — fol 349a.

باب صد و ششم در وصیت مرگ — fol. 350a.

باب صد و هفتم در احکام میت — fol. 353a.

باب صد و هشتم در گور — fol 359b

باب صد و نهم در شهید — fol 363a.

باب صد و دهم در تعزیت و مصیبت و اطعام اهل میت و صدقه و دعا و نماز نیت میت * — fol 365a.

باب صد و یازدهم در ارث — fol. 367b.

باب صد و دوازدهم در زیارت — fol. 371b.

باب صد و سیزدهم در قیامت و بعث و صفت صور — fol 374b.

باب صد و چهاردهم در صفت بهشت و دوزخ و اعراف — fol. 377a.

fol. 379a [illegible]

The authorities quoted by the author are :—

- ترغيب الصلوة - كفاية الشعبى - صلوة مسعودي - كنز العباد
- مفاتيح المسائل - جامع الصغير - اداب الاحاديث - نصاب الاحتساب
- بدايه - روضة الصدور - بستان فقيه ابو الليث - زاد الارواح - شرعة الاسلام
- حصن الايمان - نوادر الفتاوى - فتاوى كبرى - جوامع الفقه - هدايه
- مبسوط - اخلاق الناصري - كشف المحجوب - مختصر القدورى - سراجيه
- مرصاد العباد - منتخب الاخبار - رسالة مولانا شمس الدين يحيى
- مجموعة شمسي - قصص الانبيا - رساله صدر الاسلام - رساله حجة الاسلام
- خلاصة الصلوة - شرح كرخي - زاد الفقها - گلستان سعدي - فتاوى نسفى
- وافعات ناطقى - فتاوى سمرقندى - كتاب السعادة - زبدة الصالحين - اربعين
مطلوب المسلمين - شرح طحاوي - منافع - شرح العلائى etc etc

The Persian poets referred to are :—

شمس الدين دبير - خسرو - سعدى - نظامى - خاقاني
اثير الدين - همام الدين تبريزي and امير حسن.

Written in good Nasta'liq on thick paper. Foll 223–238 and 248–297 are written in good Naskh Spaces for rubrics are left blank in some places.

The MS is not dated at the end, but the following note on the title-page, apparently written in the same hand as the text, says that it was transcribed at Jaunpûr in Rajab, A H 977 :—

اين كتاب كه موسوم است بفوايد فيروز شاهى در بلدة پر سرور جونپور
استكتاب كردة شد بتاريخ شهر رجب المرجب سنه سبع و سبعين و تسعمايه -
العبد منعم بن ميرم *

There are some marginal notes towards the beginning of the copy.

A full list of the contents, given at the beginning, occupies foll. 2^b–11^a

No. 1226.

foll 245; lines 25; size $10\frac{3}{4} \times 6\frac{3}{4}$; 8×4.

فتاوی برهنه

FATÂWÂ-Î BARAHNAH.

A well-known compendium of Muhammadan theology according to the Ḥanafite school.

Author: Nasîr-ud-Dîn Lâhaurî, poetically surname نصير الدين لاهوری المتخلص به بينائي.

Edwards, in his Catalogue of the Persian Books in th Museum, p 586, calls the author Naṣîr-ud-Dîn Manyâ'î f ud-Dîn Bînâ'î.

Beginning:—

مر خدای جهان را که یکتاست باوصاف کمال و مبراست الخ

The work ends with a long notice on the life of Ir Ḥanîfah, followed by short biographical notices of eminent Jurors and Traditionists

The following incident related by the author suggest was engaged in writing the book in A H. 997=A.D. 1588:—

On fol. 223ª the author says that while he was er writing the prerogatives of Imâm Abû Ḥanîfah in this eagerly desired to catch a glimpse of the Imâm's noble fea appearance, when, to his great delight, he happened to see dream on Wednesday night, the 13th of Rabî' II, A H 1588

A copy of the work is noticed in the Bûhâr Lib C vol i, p. 103. See also Âsaf. Lib, vol. ii, p. 1062. Lith A H. 1291, and with marginal notes, Cawnpore, 1891.

Written in careless Nasta'lîq, with notes and ex throughout the copy.

Spaces for headings are left blank in many places. Th folios are placed in new margins.

Not dated; 17th century.

Scribe: فقير صابر عرف دمرة ساكن پرگنه هوت.

No. 1227.

foll 174; lines 23, size 10×6; 8×3½

فقه بابري

FIQH-Î BÂBURÎ.

A rare work on Muhammadan civil and ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting and pilgrimage.

Author: Nûr-ud-Dîn bin Qutb-ud-Dîn bin Ahmad bin Zayn-ud-Din ul-Khawâfî نور الدين بن قطب الدين بن احمد بن زين الدين الخوافي.

Beginning:—

و من يعتصم بالله فقد هدى الى صراط مستقيم - كتاب فقه بابري
و مولف اين كتاب شيخ نور الدين هرويست الخ *

We learn from the preface that for a long time the author cherished the idea of writing some work as a means of introduction to the presence of the emperor Bâbûr, to whose ancestors the author's forefathers had been indebted; but that owing to a series of obstacles he could not carry out the plan until A.H 925=A D. 1519 when, with the object of visiting the *Haramayn*, he undertook a long journey, and after reaching the vicinity of the royal territories succeeded in obtaining an introduction to the royal presence. Soon afterwards he received the imperial order to write an authentic work in Persian on Muhammadan law. Hence the present composition. The author then proceeds to say that he based his composition on the following seven standard works, which he represents by symbols as follows:—

ه for هدايه - ک for كافي - شر for شرح وقايه - ش for شرح - فتاوى قاضي خان ق for - خلاصه ص for - حراله ح for - مختصر وقايه. As for the author's own additions he chooses the symbol ن.

The work comprises five Books (*Kitâb*) with numerous subdivisions and a Conclusion (*Khâtimah*), as follows:—

I. كتاب الطهارت, on fol 3^b^.

II. كتاب الصلوة, on fol. 38^a^.

III. كتاب الزكوة, on fol. 127^a^.

IV. كتاب الصوم, on fol 146^b^.

V. كتاب الحج, on fol 156^b^.

The *Khâtimah*, on the rites and observances of visiting the sacred tomb of the Prophet, begins on fol. 172b.

Written in ordinary Nasta'lîq.

Dated 12 Dulhijjah, A.H. 1081.

Scribe: عبد الله شيخ داوٗد.

The last folio is in a later hand.

No. 1228.

foll. 211; lines 17; size $7\frac{3}{4} \times 5$, $5\frac{1}{4} \times 3\frac{1}{4}$.

مجموع خاني

MAJMU'-I KHÂNÎ.

A compendium of Muhammadan law, treating of purification and ablution, prayers, alms, fasting and pilgrimage.

Author Kamâl Karîm كمال كريم

Beginning —

حمد و سپاس مر پادشاهی را که دار الملك دولتاباد نهاد انسانی

نعزت دین اسلام رسانیدهٔ اوست *

The work is dedicated to a certain general Bahrâm Khân, who, says the author, freed Deogîr from infidels and filled it with the followers of Islâm

For further particulars and other copies of the work see Ethé India Office Lib Catalogue, Nos. 2572–2574 (where the author is called Kamâl Karîm Nâgaurî); Ethe, Bodl Lib. Catalogue, Nos 1782 and 2376. Lithographed, Lahore, A.H 1315.

Written in ordinary Ta'lîq.

Not dated; 18th century

No. 1229.

foll. 370, lines 21; size 10¾ × 6¼; 7 × 3¾.

منافع المسلمين

MANÂFI-'UL-MUSLIMÎN.

A Persian translation and explanation of Sharh-i Viqâyah, a popular work on Muhammadan law

The origin of this translation is that Burhân-ud-Dîn Abul Hasan 'Alî bin Abî Bakr bin 'Abd-ul-Jalil ul-Marginânî (*d.* A H 593 = A.D. 1197) wrote the well-known work, الهدايه, which is esteemed as a standard work on Muhammadan law, according to the Hanafite School (see Hâj. Khal., vi, pp. 479–495; G Flugel, iii, p. 202; J Aumer Arabic Catalogue, pp 89–91, printed, Calcutta, A.H. 1234, English translation by C Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). Imâm Burhân-ush-Sharî'at Mahmûd bin Sadr-ush-Sharî'at made an abridgment of the said Hidâyah and entitled it وقايه الروايه في مسائل الهدايه, and on it 'Ubayd Ullah bin Mas'ûd bin Tâj-ush-Sharî'ât (*d* A H 747 = A.D. 1346 wrote, in an abridged form, an Arabic commentary, entitled شرح وقايه The present work is a Persian translation of this شرح وقايه.

Translator 'Abd-ul Jamîl bin Mahmûd bin Muhammad us-Sâfî عبد الجميل بن محمود بن محمد الصافي

Beginning —

الحمد لله رب العالمين و الصلوة ...... اللهم لا تحرمنا شفاعتهم يوم الدين الخ

We learn from the preface that the translator at first avoided the inclusion of the Arabic text in his translation; but at the desire of Maulânâ Burhân-ud-Dîn Muhammad, grandson of Maulânâ Mu'în-ud-Dîn Mahmûd, he added the Arabic text to the translation in its present form.

The Sharh-i Viqâyah is very popular, and is freely used as an authority on Muhammadan law It was printed in Calcutta, 1848.

The work is divided into many *Kitâb*, *Bâb* and *Fasl*

Written in fair Nasta'lîq.

Dated A.H 1033.

Scribe: آدم بن مولا يونس

No. 1230.

foll. 286 ; lines 17 ; size 9 × 5¾ ; 5¾ × 3¾.

ترغيب فی الصلوة

TARĠÎB-FIṢ-ṢALÂT.

"Inducement for Prayer." An exhaustive work on legal prayers and purification.

The MS. is defective at the beginning and the author's name could not be found in the text. It opens abruptly, thus :—

...... دشوار آید منقول عنه را به بیند تا شوق یابد و چون درین عظیم امور دینی بیشتریرا از عوام مسلمانان کاهل نماز دیدم الخ *

The work seems to be identical with the ترغيب الصلوة of Muhammad bin Aḥmad-uz-Zâhid محمد بن احمد الزاهد, mentioned by Ḥâj. Khal., vol. ii, p. 282, which like the present is divided into three *Qism*, and a copy of which is mentioned in Âsaf. Lib. list, vol. ii, p. 1114

The first *Qism* treats of legal prayers.

The second is on purification انواع طهارت

The third is on impurities احداث و انجاس.

The author quotes a large number of works as those on which he has based his composition. He generally quotes the views and decision of all the four Imâms in respect of a مسئله.

Spaces for rubrics have been left blank in many places Marginal notes occasionally.

Written in ordinary Nasta'lîq

Not dated : 18th century.

No. 1231.

foll. 162, lines 18–21, size 9 × 5¾ ; 7 × 3½

كنز الدقايق

KANZ-UD-DAQÂ'IQ.

A Persian translation of Ḥâfiẓ-ud-Dîn un-Nasafî's (*d.* A.H. 710= A.D. 1310) Arabic work Kanz-ud-Daqâ'iq on Muhammadan civil and religious law, according to the Hanafite School.

The name of the translator, as given in the present copy, is Naṣr Ullah bin Muḥammad Jamâl ul-Azdawî, popularly called al-Kirmânî نصر الله بن محمد جمال الازدوی المعروف بالکرمانی. In the following copy the name appears thus · نصیر الله ابن محمد بن احمد جمال الازدوهی بالکرمانی. For other readings of the name see Ethé, India Office Lib. Catalogue (No. 2575) where five copies of the work are mentioned. See also W Pertsch, Berlin Catalogue, p 250; E. G. Browne, Camb. Catalogue, p 51 A commentary on the Kanz-ud-Daqâ'iq, entitled تبیین الحقایق by ابو محمد فخر الدین عثمان بن علی بن محجن زیلعی (*d.* A.H. 743=A D 1342), is mentioned in the Hadâ'iq-ul-Hanafîyah, p. 283.

The Kanz-ud-Daqâ'iq, edited with notes by Muḥammad Mirzâ Khân, was lithographed, Lahore, 1870.

Beginning .—

الحمد لله الذی اوضح مناهج الشریعة والاسلام و اورد مناهل التکالیف الخ *

The contents of the work have been fully described in Ethé, Ind. Office Lib. Catalogue, *loc cit*

The present copy is in a damaged condition Spaces for rubrics have been left blank throughout the copy and patches of thick paper pasted here and there render the text illegible in many places

Written in ordinary Nasta'lîq

Not dated, 18th century

No. 1232.

foll 167, lines 20, size 11 × 6½, 8 × 4¼.

The Same

A neatly written copy of the same Kanz-ud-Daqâ'îq, beginning as above

Written in fair Ta'lîq

Not dated, 18th century

This copy was presented to the library by 'Abd-ul-Karîm, a Sub-Inspector of Police, Patna, on 29 August, 1913

No. 1233.

foll 195; lines 22; size 12×7¾ : 8¾×4¼.

The Same.

Another copy of the same. The name of the translator, as given in this copy, is نصر الله بن محمد بن محمد جمال الازدی المعروف بالكرماني.

A list of the contents is prefixed at the beginning of the copy.

The MS is in a damaged condition.

Written in ordinary Ta'lîq.

Dated, Chittagong, A.H 1129

No. 1234.

foll. 118, lines 11-15. size 9¼×5¾; 6¾×3½.

مفتاح الصلوة

MIFTÂḤ-UṢ-ṢALÂT.

A treatise on purification or ablutions and prayers.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله ...... بدان تا نيك

بخت كند ترا حق تعالى

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2587, where the work is said to have been written in A.H. 1061 = A.D 1651. In the conclusion of the present copy we are told that the author wrote it for the use of one of his sister's sons Ahmad bin Sulaymân.

The author frequently refers to بحرالرايق.

According to Edwards, Catalogue of the Printed Persian Books in the British Museum, p. 210, the Miftâḥ-us-Ṣalât, by Fath Muḥammad Burhânpûrî, was lithographed in Lahore, A.H. 1288, and again, A.H. 1293.

Written in ordinary Ta'lîq

Dated 5 Jumâdâ II, A.H. 1255 = 15 August, 1839.

Scribe: محمد محمود الحق ابن مولوى نور الاسلام.

No. 1235.

foll 89, lines 23; size 12×7¼; 10×2¾.

کتاب الحدود

KITÂB-UL-ḤUDÛD.

A work on Muhammadan Penal Law, treating of punishments of defined extent

There is no preface to the work and it begins thus:—

بسم الله الرحمن الرحيم - کتاب حدها و در این کتاب چند باب است الخ *

Neither the author's name nor the title of the work is given, but in an endorsement on the fly-leaf it is called کتاب الحدود

The work seems to be a translation of the portions کتاب الحدود and کتاب السرقه of the well-known Arabic work فتاوی عالمگیری, a vast compilation of legal opinions by Hanafî doctors, collected by order of Âlamgîr (Aurangzîb), by Shaykh Nizâm and other Indian Jurists. The six chapters of the کتاب الحدود and the four of the کتاب السرقه extant in the present MS agree entirely with the Arabic original (Calcutta edition, vol ii, pp 201–263) The Arabic original was printed in Cairo, A H 1282, Calcutta, 1828–1835, in six volumes; Lucknow (reprinted from the Calcutta edition), A.H 1292

The present translation seems to be identical with the one by Muhammad Najm-ud-Dîn Khân Qâdî-ul-Qudât محمد نجم الدین خان قاضی القضاة (printed, Calcutta, 1813. See Edwards, Catalogue of the Persian Printed Books in the British Museum, p 510)

Works frequently quoted are —

- نهر فایق - بحر الرائق - هدایه - مبسوط سرخسی - محیط سرخسی
- اختیار شرح مختار - سراج وهاج - فتح القدیر - فتاوی قاضیخان - کافی - ظهیریه
- تمرتاشی - شرح طحاوی - شرح کتاب الحدود - سراجیه - غایه البیان
خزانة المفتین - تاتار خانیه - ایضاح - عنایه - تبئین, etc, etc.

Contents —

کتاب حدها

fol 1ª. باب اول در بیان تفسیر حد موافق شرع و بیان رکن حد و بیان شرط حد و بیان حکم حد *

fol. 1ᵇ. باب دوم در بیان زنا

fol. 5ᵇ. فصل در بيان چكونكي حدها و اقامت حدها

fol. 10ᵇ. باب سيوم در بيان وطي كه موجب حد است

fol. 19ᵃ. باب چهارم در شهادت بزنا و رجوع ازان شهادت

fol. 33ᵇ. باب پنجم در حد شراب

fol. 36ᵃ. باب ششم در بيان قذف

fol. 49ᵇ. فصل در بيان تعزير

كتاب سرقه

fol. 56ᵃ. باب اول در بيان سرقه

fol. 64ᵃ باب دوم در بيان آن درديها كه دست بريده مي شود درين و در

بيان آن درديها كه دست بريده نمي شود در آن *

fol. 73ᵃ. فصل در بيان حرز

fol. 78ᵃ. فصل در بيان چكونكي دست بريدن و ثابت كردانيدن آن

fol. 84ᵇ. باب سوم در بيان چيزي كه پيدا كند دزد آن چيز را در

مال دزدي *

fol. 86ᵃ. باب چهارم در بيان حكم قطاع الطريق

Written in fair Nasta'lîq on half margin, the remaining half containing notes in English, apparently those of the Englishman for whom the copy was made.

Dated A.H 1256.

No. 1236.

foll. 56; lines 15; size $7\frac{3}{4} \times 4$, $5 \times 2\frac{3}{4}$.

A short treatise on legal rites and observances relative to prayer.

The MS. is defective at the beginning, and opens abruptly thus:—

......يضمر مؤخر او التقديره بسم الله ابتداء لان المفعول ا
قدم الخ *

It is a commentary on some Arabic work. The Arabic text is written in bold Naskh. The commentary or the explanation is also in Arabic, but in rare cases one or two phrases in Persian are also found.

The work is divided into eight *Bâb*, as follows :—

I. fol. 9a — الباب الأول في بيان الفرائض

II. fol 17a. — الباب الثاني في الواجبات

III. fol 24b. — الباب الثالث في بيان السنن

IV. fol. 31b. — الباب الرابع في المستحبات

V fol. 40a. — الباب الخامس في المحرمات

VI fol. 41b. — الباب السادس في المكروهات

VII fol. 51a — الباب السابع في المباحات

VIII. fol. 52b — الباب الثامن في المفسدات

Written in fair Naskh

Not dated, apparently 17th century.

No. 1237.

foll 129, lines 17, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{4}$

دستور الفرائض

DASTÛR-UL-FARÂ'ID.

A modern, but useful, work on the law of inheritance and the division of property

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين ...... بدان اسعدک الله تعالی که چون صانع قدیم و مبدع حکیم مشکوة دل این ضعیف را از مصباح علوم پر نور گردانید الخ *

The author, who does not reveal his name. tells us in the preface that his knowledge of the law of inheritance had acquired for him a world-wide reputation and that he had written several works in Arabic on that subject But as those works were not easily understood by students of Persian, he wrote the present work for their benefit. He adds that he has based it on the laws of Imâm Abû Hanîfah, but has also quoted the opinion of Imâm Shâfi'î, so that it may be serviceable to the followers of both the Imâms

The work is divided into thirty chapters (*Bâb*) as follows —

1 fol. 6a — باب اول در فضیلت علم فرائض و تعظیم آن

2. fol 7a. — باب دویم در بیان انکه چون کسی از دنیا برود اول از مال او بچه ابتدا کنند *

3. fol. 13ᵇ. باب سوم در بیان آنکه اگر مردهٔ را وام باشد و مالش باشد یا نباشد حکم او چگونه باشد *

4. fol. 21ᵃ. باب چهارم در بیان آنکه وصیت از که درست باشد و از که درست نباشد و آن وصیت که درست باشد حکم او چگونه باشد و چگونه باید کرد *

5. fol. 24ᵇ. باب پنجم در بیان اصحاب فرائض که ایشان کیانند و چنداند و نصیب ایشان چگونه باید داد و هرکس با وجود دیگری میراث برد یا نه برد و اگر برد چگونه برد و چند برد *

6 fol. 52ᵇ. باب ششم در بیان عصبات که ایشان کیانند و چنداند و حکم ایشان چون تنها باشند چه باشد وچون با اصحاب فرایض باشند چه باشد و کدام ازیشان اولی تر باشند از دیگر و کدام از ایشان محروم کند دیگری را از میراث *

7. fol. 59ᵇ. باب هفتم در بیان حجب و حرمان که چیست و بر چند نوع است *

8. fol. 63ᵃ. باب هشتم در بیان رد کردن بر اصحاب فرایض که معنی رد چه باشد و حکم او چیست و چگونه رد باید کرد و برکه رد باید کرد و برکه رد نباید کرد *

9. fol. 69ᵃ. باب نهم در بیان عول که چیست و برکه عول شود و برکه عول نشود *

10. fol. 72ᵇ. باب دهم در بیان مناسخه و حکم آن

11. fol. 77ᵇ. باب یازدهم در بیان متشابه النسب

12. fol. 80ᵇ. باب دوازدهم در میراث فرزند لعان و فرزند زنا و لقیط و در بیان آنکه لقیط کیست و حکم او چیست *

13. fol. 81ᵇ. باب سیزدهم در بیان ذوی الارحام که ایشان کیانند و چندند و حکم ایشان چیست و کدام یک از ایشان از دیگری اولی تر باشد وبا وجود که میراث برند و با وجود که محروم شوند *

14. fol. 89ᵃ. باب چهاردهم در بیان مولی الموالات که او که باشد و حکم او چه باشد *

15. fol. 89b. باب پانزدهم در بیان آنکه کسی اقرار کرد که فلانکس
برادر منست یا خواهر منست یا پسر منست یا
برادر زاده یا عمزاده یا جده یا پدر یا مادر یا جد
یا گوید که قرابت از فرابدان منست این اقرار
درست باشد یا نه *

16. fol. 92b. باب شانزدهم در بیان آنکه اگر بیماری یا تندرستی وصیت
کند که جمله مال مرا بفلانکس دهند این وصیت
درست باشد یا نه *

17 fol 93a باب هفدهم در بیان آنکه اگر مرده را هیچ وارث نباشد
مال اورا چه باید کرد به بیت المال باید داد و یا
بکسی دیگر باید داد و حکم آن چه شود *

18 fol. 93b باب هژدهم در بیان آنکه چند گروهند از ورثه که ایشانرا
میراث نباید داد و از میراث محروم باشند *

19. fol 96a باب نوردهم در بیان میراث حمل اگر زنی حامل باشد و
شوهرش از دنیا برود آن حمل را پسر باید گرفت
و یا یک دختر و یک پسر باید گرفت یا بیشتر
و اگر میراث قسمت کنند و بعد ازان حمل مرده
آید یا بر خلاف آن باشد که ایشان حکم کرده اند
حکم آن قسمت که کرده باشند چگونه باشد
و چه باید کرد *

20. fol 99b. باب بستم در بیان مفقود و حکم آن

21 fol 101a باب بست و یکم در حکم اسیران و مال ایشان و میراث
بردن ایشان از کسی یا کسی از ایشان *

22. fol 101b. باب بیست و دوم در بیان آنکه اگر جماعتی در آب
غرق شدند یا در زیر دیواری یا در زیر خانه شوند یا بمرگ
خویش بمیرند و کسی نداند که کدام از ایشان پیشتر مرده
است بعضی از ایشان از بعضی میراث برند یانی و حکم میراث
بردن ایشان چگونه باشد و چگونه قسمت باید کرد *

23. fol. 102b باب بست و سوم در بیان آنکه درمیان زن و شوهر طلاق
افتد در بیماری و یا تندرستی و یکی از ایشان بمیرد و دیگری
از و میراث برد و یا نبرد *

24. fol. 104ᵃ. باب بست و چهارم در بیان آنکه خنثی کیست و حکم او در میراث چیست *

25. fol. 107ᵃ. باب بست و پنجم در بیان آنکه مرتد و زندیق از کسی میراث برند یا نبرند و شخصی که نیمهٔ او آزاد باشد و نیمهٔ او بندهٔ باشد حکم میراث او چه باشد *

26. fol. 108ᵇ. باب بست و ششم در بیان آنکه اهل کفر از یکدیگر میراث برند یا نبرند و چگونه برند و در بیان آنکه زنی و مردی کافر اند و ایشانرا فرزندان طفلی اند اگر مادر و پدر طفل مسلمان شوند حکم آن طفل چه باشد اگر یکی از فرزندان کافر بعد از مرگ پدر و پیش از قسمت میراث مسلمان شود حکم او چه باشد *

27. fol. 109ᵇ. باب بست و هفتم در بیان حساب فرائض که هر مسئله از چند باشد و چگونه بدر باید آورد *

28. fol. 120ᵃ. باب بست و هشتم در بیان قسمت ترکات که میان میراث خواران چگونه قسمت باید کرد اگر بعضی از میراث خواران بر چیزی از میراث صلح کند آن صلح درست باشد یا نی اگر درست باشد حکم او چه باشد و باقی میراث را میان باقی میراث خواران چگونه قسمت باید کرد *

29. fol. 121ᵇ. باب بست و نهم در بیان دانستن تباین و توافق و تماثل و تداخل میان عددها *

30. fol. 125ᵇ. باب سی ام در بیان مسائل امتحانی و مسائل عریبه از هر نوعیکه پرسند *

Written in ordinary Ta'lîq.
Dated 22 Jumâda II, A.H. 1254.

No. 1238.

foll 233; lines 13; size $9\frac{1}{4} \times 5\frac{3}{4}$, $7\frac{3}{4} \times 3$.

The Same.

Another copy of the same Dastûr-ul-Farâ'id, beginning as above.
Written in legible Indian Ta'lîq.
Dated A.H. 1130.
Scribe: محمد عارف.

No. 1239.

foll. 264; lines 15; size 8×5½; 5×3¼.

حيات القلوب

ḤAYÂT UL-QULÛB.

A work on the regulations and ordinances for the pilgrimage to Makkah and Madînah.

Author · Muḥammad Hâs̱ẖim bin 'Abd-ul Gafûr Sindî محمد هاشم بن عبد الغفور سندی.

Beginning:—

سبحانك لا علم لنا الا ما علمتنا ...... اما بعد میگوید فقیر حقیر پر تقصیر امیدوار برحمت حضرت ملك غنی محمد هاشم بن عبد العفور سندی الخ •

The full title of the work, as given in the preface, is حيات القلوب في ديار المحبوب. The author says that he commenced the work on Wednesday, 8th Rajab, A H 1135=A D 1722. The author of the Taḏkirah-i 'Ulamâ-i Hind, p 253, who fixes the date of Hâs̱ẖim's death in A H 1174=A D. 1760, says that Hâjî Hâs̱ẖim Sindî, a pupil of Diyâ ud-Dîn, was a most influential and leading 'Âlim, so much so that hundreds of infidels embraced Islâm through his influence. The same author adds further that Hâs̱ẖim was on friendly relations with the ruling chiefs and kings, such as Nâdir S̱ẖâh, Ahmad S̱ẖâh and others with whom he kept up intercourse by letters, and who strengthened the cause of Islâm according to his wish and advice.

The work is divided into a *Muqaddimah* and twelve *Bâb*, with numerous subdivisions, fully enumerated at the beginning. They are as follows —

Muqaddimah, in three *Fasl*, fol 2ᵃ.

Bâb I در بیان احرام که اول فرایض حج و عمرة است, on fol. 28ᵇ.

Bâb II. در صفت دخول مكة معظمة و ذکر مسنونات و مستحبات آن, on fol 69ᵇ.

Bâb III در بیان طواف و انواع آن و انچه متعلق است بآن از مسایل, on fol 76ᵃ

Bâb IV در بیان سعی بین الصفا والمروة, on fol. 109ᵇ.

Bâb V. در بیان انچه متعلق است از مسائل به ما بین السعي والوقوف on fol 118ᵇ

Bāb VI. در بیان وقوف بعرفات, on fol. 124ᵃ.

Bâb VII. در بیان مزدلفه و احکام آن, on fol. 138ᵇ.

Bâb VIII. در بیان انچه متعلق است از مناسک منا, on fol. 143ᵃ.

Bāb IX. در بیان طواف زیارت, on fol. 149ᵇ.

Bâb X. در رمی جمار و ما یتعلق بها, on fol. 152ᵃ.

Bāb XI. در ذکر طواف و داع, on fol. 161ᵃ.

Bâb XII. در ذکر احکام عمره, on fol. 166ᵃ.

The work, with its full title حیات القلوب في زيارة المحبوب, was lithographed in Bombay, 1882.

Written in ordinary Ta'lîq.

Dated Makkah, 15 Jumâda II, A.H. 1226.

No. 1240.

foll. 18; lines 25; size 11½ × 7¾; 9¾ × 5½.

مسایل اربعین

MASÂ'IL-I ARBA'ÎN.

A collection of forty questions and their answers in respect of certain customs, rites and observances, the legality of which is doubtful, by Sayyid Abû Muhammad Jâlîsarî سید ابو محمد جالیسری.

Beginning.—

الحمد لله الذي خلق من الماء بشراً فجعله نسبا و صهراً و بعث في الاميين رسولا الخ *

We learn from the preface that in A.H. 1255=A.D. 1839, when Muḥammad Khân Zamân Khân, son of Muhammad Yâr Khân, of Bhîkampûr. Parganah Kole, Aligarh, came to Shâhjahânâbâd, he put thirty-five questions to Abû Sulaymân Muḥammad Isḥâq, grandson of Shaykh 'Abd-ul-'Azîz Dihlawî, and asked him to reply to them. The collector of these questions and answers, Abû Muḥammad Jâlîsarî, then says that at that time he was present in the city and he was requested by the aforesaid Muhammad Ishâq to write down his answers to those questions. He then proceeds to say that he added five more questions to those thirty-five, and

llected all in the form of the present book entitling it مسایل اربعین
. في بيان سنت سيد المرسلين

Written in fair Ta'lîq.

Not dated ; 19th century.

No. 1241.

foll. 193 , lines 23 , size $12\frac{1}{4} \times 8$; $9 \times 4\frac{1}{2}$.

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiz-ud-Dîn Abul Barakât 'Abd Ullah in Ahmad Nasafî's (*d* A.H. 710=A D. 1310) well-known work Manâr-l Anwâr منار الانوار on the principles of jurisprudence (اصول فقه).

Commentator : 'Abd-ul-'Alî Muhammad bin Nizâm-ud-Dîn 'uhammad-ul-Ansârî : عبد العلي محمد بن نظام الدين محمد الانصاری.

Beginning with an Arabic preface —

الحمد لله الذي احكم اصول الشريعة الغراء الخ *

For the Arabic original and its numerous commentaries see Hâj. hal., vol. vi, p. 121. See also Loth, Arab. Catalogue, Nos. 312-8, etc.

For the life of the commentator, who is better known as 'Bahr -'Ulûm,' and his other works, see No. 82.

The Arabic text is written in red Naskh and the commentary ordinary Nasta'lîq

Dated A.H. 1232

The MS. was copied for one 'Abd-ul Hamid, whose seal, dated H 1213, bearing the following versified inscription, is found at the ginning and end of the copy .—

زند بدامان خدا دست امید
بندهٔ عاصی ترین عبد الحمید

No. 1242.

foll. 101; lines 11; size 10×7; 6¼×3¾.

فوائد المصلي

FAWÂ'ID-UL-MUṢALLÎ.

A treatise on prayers and other legal rites and observances.

Author: Muḥammad Ġauṣ 'Alî bin Ḥâfiẓ Muḥammad Mu'izz Ullah محمد غوث علي بن حافظ محمد معز الله.

Beginning:—

الحمد لله الذي جعل الماء والتراب طهورا والارض مسجداً الخ *

The author tells us in the preface that he wrote this treatise at the request of a friend named Bâdal Shâh.

The date of completion given at the end is Tuesday, 8 Dulḥijjah, A.H. 1237 = A.D. 1821.

Written in careless Indian Ta'lîq.

Dated A.H. 1239.

On the title-page there is a seal of the author in which he calls himself محمد غوث علي قاضي بلدهٔ فرخ آباد.

No. 1243.

foll. 10; lines 15; size 7¾×4; 6½×4.

A short religious tract on faith, ablution and prayer.

Author: Quṭb-ud-Dîn bin Muḥammad Ġiyâṣ-ud-Dîn قطب الدين بن محمد غياث الدين.

Beginning.—

الحمد لله رب العالمين ...... بدانكه اسعدك الله تعالى فى الدارين
كه اين رسالة ايست در فقه الخ *

The tract is of little value and seems to have been written by a man of ordinary knowledge.

The Persian tract (foll. 1–7) is followed by an Arabic one on the same subject.

Written in ordinary Naskh.

Dated A.H. 1244.

The MS. is in a damaged condition and the paper is getting brittle.

No. 1244.

foll. 96; lines 13; size 9¼ × 6; 6 × 4.

A tract on Muhammadan law

Author. Bahâdur Khân Hanafî Rahîmpûrî بهادر خان حنفي رحيم پوري.

Beginning.—

الحمد لله والمنة كه درين ايام عرباء و علما اهل سنت در اكثر بلاد هندوستان الخ *

In the preface the author tells us that a large number of the Sunnîs of India being disgusted with the illegal principles and observances of ignorant Darwîshes, wanted to get correct information about the principles and customs of the Prophet, his descendants and Ashâb, and accordingly they put several questions to Sayyid Mahbûb ʻAlî Ḥanafî, to which the latter replied. The author then collected these answers in the form of the present book, in A.H. 1245=A.D. 1829 The questions, one hundred in number, relate to various points on Muhammadan law.

Written in ordinary Taʻlîq.

Dated Rabî II, A.H 1249

No. 1245.

foll. 76; lines 15; size 9½ × 6; 6¼ × 3½

مائة المسائل في تحصيل الفضائل

MIAT-UL-MASÂ'IL FÎ TAḤṢÎL-UL-FAḌÂ'IL.

A collection of one hundred questions, with answers, relating to some customs, rites and observances and beliefs, the legality of which is controverted or doubtful, compiled by Aḥmad Ullah bin Dalîl Ullah Siddîqî ul-Adnâmî احمد الله بن دليل الله صديقي الادنامى.

Beginning:—

حمد بيحد واحد حقيقى را سزد كه ...... و هزاران هزار شكر بر انواع نعم دارين كه اعظم ترين توحيد است الخ *

In the preface the compiler says that one day some of the descendants of the Timurid kings came to his master, Shaykh Muhammad Isḥâq bin Shaykh Muḥammad Afḍal ul-Fârûqî al-Muḥaddiṣ-uḍ-Dihlawî شیخ محمد اسحاق بن شیخ محمد افضل الفاروقي المحدث الدهلوي, a pupil of Shâh 'Abd-ul-'Azîz bin Shâh Walî Ullah Muḥaddiṣ-ud-Dihlawî, and placed before him ninety written questions and requested him to write answers to them on the basis of standard works on Muhammadan theology and law for the information and guidance of Moslems and themselves. The compiler then proceeds to say that to these ninety questions he added ten more, and these one hundred questions with his master's answers to them form the present book, which he has entitled مائه المسائل في تحصيل الفضايل با الادلة الشرعيه و ترک الامور المنهية. He adds that he wrote this treatise in A.H. 1245=A.D. 1829.

The first question begins thus on fol 3ª.

سوال شرک چه معنی دارد در شرع - جواب - شرک در شرع
شریک گردانیدن غیر خدا بخدا در الوهیت الخ *

Lithographed, with marginal notes, Lucknow, 1877.
Written in fair Ta'lîq.
Not dated; 19th century.

No. 1246.

foll. 65; lines 14; size 9×6; 6×3½.

The Same.

Another copy of Aḥmad Ullah's مایة المسایل, beginning as above.
Written in ordinary Ta'lîq.
Dated 11 Rabî' II, A.H. 1249.

No. 1247.

foll. 103; lines 15; size 9¾×6¼; 7×3¾

تحفة المسلمین

TUḤFAT-UL-MUSLIMÎN.

An exposition of the principal rites and observances of Islâm, according to the Ḥanafî law.

Author: Jân Muḥammad bin Abû Sa'îd Anṣârî ul-Jâlindharî. جان محمد بن ابو سعید انصاری الجالندهری.

Beginning:—

حامداً لله رب العالمین و مصلیاً علی رسوله سید المرسلین

It is doubtful if the author is identical with Maulavî Jân Muḥammad Lâhaurî مولوی جان محمد لاهوری noticed in the Ḥadâ'iq-ul-Ḥanafîyah, p. 475, where the present work is not included in the list of works given He was born in A H 1193=A.D. 1779, and died on the 10th of Muharram, A H. 1268=A.D. 1852 He was a great scholar and a good preacher and his pupils were Muḥammad 'Âlim, Muhammad Karâmat Ullah, Gulâm Muhammad Multânî, Fakhr-ud-Dîn and others. His compositions are رسالهٔ اثبات - زبدة التفاسیر و التذکیر - شرح قصیده برده - رسالهٔ رد روافض- رسالهٔ عقاید حنفیه - خلاصت حصرت معاویه - رسالهٔ عدم فرضیت جمعه and رسالهٔ حرمت تنباکو - معراج نامه - شرح قصیدهٔ امالی.

The work is divided into two main chapters, each with numerous subdivisions. The first treats of the articles of faith and the second, of deeds اعمال In the second chapter the author deals with ablution, legal prayers, almsgiving, fasting, pilgrimage, etc.

A list of the contents is given at the beginning of the copy.

Written in ordinary Ta'lîq.

Dated Ḍulhijjah, A H 1239.

Scribe حافظ عبد الصمد

No. 1248.

foll 201; lines 11; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

سراجیه
SIRÂJIYAH.

A Persian paraphrase of Sirâj-ud-Dîn Abû Ṭâhir Muḥammad bin Muḥammad bin 'Abd-ur-Rashîd us-Sajâwandî's (who flourished about A H. 600=A.D 1203) famous work السراجیه on the law of inheritance and property, according to the Hanafite School. For printed editions and commentaries see Loth. Arab. Cat. Nos. 239–248, Ḥâj Khal., iv, p. 399; Brock, vol. i, p. 378. See also Brit. Mus. Arab. Cat. p. 409; etc.

Translator: Mîr Shaykh bin Nûr-ud-Dîn Muḥammad ul-Yawânî میر شیخ بن نور الدین محمد الیوانی.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و فرض طلب العلم على كل مسلم الخ *

The Arabic text is written in red.

A very modern copy. Written in ordinary Ta'lîq, for کپتان پار ترج.

Dated 1851.

Scribe: عبد الحق ولد محمد هاشم قريشي.

No. 1249.

foll. 22; lines 14; size 10¾×7; 8×4.

شواهد الجمعة

SHAWÂHID-UL JUM'AH.

A treatise on the legality, excellence and virtues of the Friday prayer.

Author: Muhammad 'Alî Habîb Qâdirî Phulwârawî محمد علي حبيب قادري پهلواروي.

Beginning:—

الحمد لله ذي المعارج العليا الذي جعل الجمعة من اكبر شعاير الاسلام الخ *

The author, who adopted the takhallus Nasr, has been mentioned under No. 447 in connection with his Dîwân. He says that as some people of his province had doubts about the legality of the Friday Prayer, he wrote the present treatise, consisting of legal decisions (in support of the legality of the prayer) collected from well-known standard works on Muhammadan law.

According to the concluding lines the author completed the work on 20 Dulqa'ad, A.H. 1279=A.D. 1862.

Written in fair Ta'lîq.

Dated 12 Ramadân, A.H. 1281.

A note on the title-page, due to the author himself, says that he presented this MS. to Maulavî Muhammad Sa'îd (poetically surnamed Hasrat, see No. 448) on Friday, 13 Ramadân, A.H. 1281.

SHÎ'Î LAW.

No. 1250.

foll 101; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

الجعفريه

AL-JA'FARÎYAH.

A Persian translation of 'Alî bin 'Abd-ul-'Âlî ul-Kurkî's Shî'ite work الجعفريه on purification, ablution and prayer.

Beginning:—

شکر و سپاس و ستایش مر معبودی را که از جمله مخلوقات انسانرا برگزید الخ *

According to Kashf-ul-Hujub (Lib. copy, fol. 44[a]) 'Alî bin 'Abd-ul 'Âlî ul-Kurkî wrote the Arabic original in Jumâdâ II, A.H. 917=A D. 1511, and died in A H. 945=A.D. 1538.

It would appear from the preface that the translator, who does not reveal his name, made the translation during the lifetime of the author of the Arabic original to whom he refers thus: وحيد عصرة و فريد دهرة مد ظله العالى علي ابن عبد العالي.

The work begins with a *Muqaddimah* on the excellence and virtues of prayer, after which comes the chapter on purification and ablution, and ends with the chapter on prayer.

Written in fair Nasta'lîq.

Not dated, 18th century

The name of Sayyid Safdar Nawwâb of Patna, to whom the MS. evidently once belonged, appears at the beginning of the copy.

No. 1251.

foll. 96, lines 19; size $8\frac{3}{4} \times 4\frac{3}{4}$; 6×3.

رسالهٔ صيديه

RISÂLAH-I ṢAYDIYAH.

A treatise on legal precepts concerning hunting, the slaying of animals, laws relating to the chase of animals, etc., etc

Author: Ḥusayn ul-Ḥusaynî uṭ-Ṭabasî, entitled Ṣadr-i Jahân حسين الحسيني الطبسي المخاطب به صدر جهان.

Beginning :—

سپاس بیقیاس و شکر محمدت اساس بادشاهي را سزاوار است
که مرغابیان دل عارفان آگاه الخ •

We learn from the preface that the author wrote this work at the desire of the reigning king Quṭub Shah (of Golconda) ابو المظفر همایون اعظم قطبشاه, whom he generally accompanied in his hunting excursion.

The work, divided into a *Muqaddimah*, ten *Bâb* and a *Khâtimah*, deals with descriptions of the various species of animals, their qualities and the legal decisions of the Imâms in respect of their being lawful or unlawful to eat. In the latter portion of the work the names of the animals are arranged in alphabetical order The Persian name of each animal is followed by its equivalents in Turkish and Dakhnî, after which the opinion of the heads of the various sects is given under the word حکم, then follows the use and properties of its flesh and parts of the body given under حکمت. The author invariably quotes the decision of the Imâmiah school, to which he probably himself belonged.

A copy of the work is mentioned in the Bûhâr Lib. Catalogue vol. i, p. 174. For another similar treatise see the same Catalogue, p. 86.

Written in clear Naskh, with an illuminated head-piece and 'Unwân.

Not dated; apparently 17th century.

No. 1252.

foll. 37; lines 15; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 5$.

رسالهٔ صیدیه

RISÂLAH-I ṢADIYAH.

A damaged and badly written and incomplete copy of a treatise on legal precepts relating to animals as to their being lawful or unlawful to eat, translated from some Arabic work.

The preface is wanting, and neither the name of the author nor the title of the work could be ascertained. It opens abruptly thus :—

الارنب خرگوش حلالست گوشت وی نزد جمیع علما و نزد امامیه اثنا عشریه حرامست الخ *

The arrangement is that the name of an animal is given at first in Arabic, followed by its Persian and Hindî equivalents. Then follows the legal opinion (الحکم) of the different schools in respect of its being lawful or unlawful to eat and then its use and properties (الخواص).

Written in a careless ugly Ta'lîq.

Not dated ; 19th century.

No. 1253.

foll. 320 ; lines 19 ; size 10¾ × 7 ; 8 × 5.

جامع عباسی

JÂMI'-I 'ABBÂSÎ.

A complete copy of the popular exposition of Shî'ite law.

Author Bahâ-ud-Dîn Muhammad ul- 'Âmulî بهاء الدین محمد العاملی.

Beginning :—

الحمد لله رب العالمین و الصلوة علی اشرف الاولین ...... اما بعد چون توجه خاطر ملکوت ناظر اقدس اشرف الخ *

The author, who has been mentioned (No 291), says in the preface that he wrote this work at the request of Shâh 'Abbâs Şafawî (A.H. 996–1038=A.D. 1588–1628) for the use and benefit of the Shî'ah sect.

The work is divided into twenty *Bâb* (enumerated at the beginning). Bahâ-ud-Dîn died soon after completing the first five *Bâb*, and the work was continued and completed by Nizâm bin Husayn Sâwajî, who in the preface at the beginning of the sixth *Bâb* (fol. 117b) says that after Bahâ-ud-Dîn's death on 12 Shawwâl, A.H. 1031=A.D. 1622, he was directed by the king to complete the work. According to the concluding lines Nizâm completed the work in Safar, A.H. 1032=A.D. 1622 الشهر الثاني من السنة الثانیة و الثلثین بعد الف.

The work was lithographed at Lucknow, A.H. 1264, and at Tabrîz, A.H. 1277. Comp Rieu, I, p. 25; E. G. Browne, Camb. Catalogue, p. 63; J. Aumer, p. 130; Fleischer, No. 338; etc.

Written in fair Naskh with occasional notes and emendations on the margins.

Not dated; 17th century.

A seal of one محمد علي, dated A.H 1190, is found on the title-page.

No. 1254.

foll. 357; lines 15; size 11¼ × 7½; 9 × 5½.

The Same.

A copy of Bahâ-ud-Dîn 'Âmulî's first five *Bâb* of the Jâmi'-i 'Abbâsî, beginning as above.

The present MS. consists of two parts:

Part I, bearing the pagination 1–155, comprises the text of the first five *Bâb* of the Jâmi'-i 'Abbâsî.

Part II, pp. 1–560, is a commentary on the same five *Bâb*, by Ibn-i-Khâtûn, that is to say, Muhammad bin 'Alî, better known as Ibn-i Khâtûn ul-'Âmulî, the author of the Tarjumah-i Qutub Shâhî, which is a translation of Bahâ-ud-Dîn 'Âmulî's اربعين (see No. 1211).

The glosses are arranged with reference to the pages and lines of the text in the present copy.

The colophon says that the transcription of this gloss, entitled Hâshiyah-i Ibn-i Khâtûn, composed by Shams-ud-Dîn Muhammad, better known as Ibn-i Khâtûn ul-'Âmulî, was completed on 19 Sha'bân, A.H. 1310.

At the beginning of the copy is a versified treatise on the five fundamental duties of Islâm according to the Shî'ah school by Hâfizî. It begins thus:—

اي دل اول بكو تو بسم الله   كن ادا شكـر نعمت الله

The treatise is interleaved with glosses on the same.

Written in ordinary Ta'lîq.

Scribe: سيد مظفر حسين.

No. 1255.

foll. 467; lines 15; size 9¼ × 4¾; 5¾ × 2½.

The Same.

The last fifteen *Bâb* of the Jâmi'-i Abbâsî (see No. 1253).

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على خاتم النبيئين ....

اما بعد چون همگی همت والا نهمت بندهٔ کان همایون الخ •

Written in good Naskh.

Not dated; apparently 17th century

The date A.H. 955, given in a later hand at the end of the copy, a falsification.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1256.

foll. 124; lines 15, size 9 × 5¾; 6½ × 4.

The Same.

Another copy of the first five *Bâb* of Bahâ-ud-Dîn 'Âmulî's Jâmi'-i 'Abbâsî, beginning as usual

Written in careless Indian Ta'lîq

Dated 4 Dulqa'd, A H 1231.

Scribe: قربانعلي.

No. 1257.

foll 35; lines 13, size 5¾ × 3½; 3½ × 1¾.

ترجمة الصلوة

TARJUMAT-UṢ-ṢALÂT.

A Persian translation of the Arabic recitations, invocations and Quranic passages used in the daily prayers

Author: Muḥammad bin Murtaḍâ, better known as Muḥsin ul-Kâshî: محمد بن مرتضى المدعو به محسن الكاشي.

Beginning :—

هرکه نگویا بتو خاموش به
هرچه نیاد تو فراموش به

سپاس و ستایش مر کریمی را که با کمال کبریا و عظمت الخ *

Mullâ Muhsin of Kâshân, whose original name was Muhammad bin Murtaḍâ, was a Shî'ah scholar of great reputation. He was a pupil of Mullâ Sadrâ (*d.* A.H. 1050=A.D. 1640), who gave him his daughter in marriage. He received the *takhallus* Fayḍ from his master. The author of the Nujûm-us-Samâ, who gives a notice of Muhsin's life occupying pp 119-125, says that in the treatise in which Muhsin enumerates the works composed by him from the age of 20 he observes that he wrote the treatise at the age of 83, in A.H. 1090=A.D. 1679. It is therefore evident that he was born in A.H. 1007=A.D. 1598. The wide reputation of Muhsin's sanctity and scholarly ability attracted the attention of Shâh 'Abbâs II (A.H. 1052-1077=A.D. 1642-1647), who called him from Kâshân to Isfahân in A.H. 1067=A.D. 1656, and made him his constant companion. There are conflicting statements about the date of Muhsin's death. Brocklemann, vol. ii, p. 200, where he wrongly calls the author Muhassin ul-Kâshî, says that he died about A.H. 911=A.D. 1505, but in the same volume, p. 413, he gives the date as A.H 1106=A.D. 1694. Others place the author's death about A.H 1040=A.D 1630 The author of the Kashf-ul-Hujub and other reliable authorities say that Muhsin died after A.H. 1090=A.D. 1679. A very good account of the author is given in Browne's Hist of Persian Literature in Modern Times, pp. 432-435. The author of the Nujûm-us-Samâ, *loc. cit.*, says that according to a statement of Muhsin's pupil Ni'mat Ullah Jazâ'irî, Muhsin left, besides a Dîwân, about two hundred books and treatises The following may be enumerated here.—

(۱) کتاب الصافی در تفسیر قران مجید که فراغ از تالیف آن در سنه ۱۰۷۵ھ بود *

(۲) کتاب الاصفی که منتخبی از تفسیر صافی است *

(۳) کتاب الوافی مشتمل بر پانزده جزو است *

(۴) کتاب الشافی و آن منتخب از وافی است *

(۵) کتاب النوادر مشتمل بر احادیثی که در کتب اربعه مشهوره مذکور نیست *

(۶) كتاب معتصم الشيعة في احكام الشريعة *

(۷) كتاب مفاتيح الشرايع كه در سنه ۱۰۴۲ تمام كرده *

This date of composition of the مفاتيح الشرايع, viz. A.H. 1042=A.D 1632, is also given in the Kashf-ul-Hujub, p. 538, but see Bûhâr Lib. Cat., vol. ii, p. 213, where a copy of the work is noticed in which the author is said himself to have given the date of composition as A.H. 1090=A.D. 1679. I do not understand this, for I cannot find the date anywhere in that work.

(۸) كتاب النخبه مشتمل بر خلاصة ابواب فقه *

(۹) كتاب تطهير الاخلاق كه منتخبى از بيان علم اخلاق است *

(۱۰) كتاب علم اليقين فى اصول الدين *

(۱۱) كتاب المعارف كه ملخص از كتاب علم اليقين است *

(۱۲) كتاب عين اليقين فى اصول الدين *

(۱۳) كتاب اصول المعارف كه خلاصه مهمات عين اليقين است *

(۱۴) كتاب المحجة البيضاء فى احياء الاحياء للغزالى *

(۱۵) كتاب الحقايق ملخص كتاب محجة البيضاء *

(۱۶) كتاب قرة العيون *

(۱۷) كتاب الكلمات المكنونه *

(۱۸) كتاب الكلمات المخزونه كه منتزع از كلمات مكنونه است *

(۱۹) كتاب اللئالى كه انتخاب كلمات مكنونه است *

(۲۰) كتاب كلمات مصنونه در بيان توحيد *

(۲۱) كتاب الكلمات السريه المنتزعه من ادعيه المعصومين *

(۲۲) كتاب جلاء القلوب فى بيان انواع اذكار القلب *

(۲۳) كتاب تشريح العالم فى بيان هيئات العالم و حركات الافلاك والعناصر *

(۲۴) كتاب انوار الحكمة كه مختصر از عين اليقين است *

(۲۵) رسالة اللباب در كيفيت علم باري تعالى *

(۲۶) رسالہ اللب در معني حدوث عالم *

(۲۷) رسالہ میزان القیمة *

(۲۸) رسالہ مراة الاحوان در حقیقت بهشت و دوزخ *

(۲۹) کتاب ضیاء القلب در حقیقت احکام برباطن انسان *

(۳۰) کتاب تنویر المواهب در تعلیقات بر تفسیر کاشفي موسوم به مواهب علیه *

(۳۱) کتاب شرح صحیفهٔ کاملهٔ سجادیه در انچه محتاج به شرح است باختصار *

(۳۲) کتاب الکلمات الطریقه در منشاء اختلاف است *

(۳۳) کتاب بشارة الشیعه الامامیه *

(۳۴) کتاب الاربعین در مناقب حضرت امیر المؤمنین *

(۳۵) کتاب سفینة النجاة در بیان انکه ماخذ احکام شرعیه منحصر در محکمات قران و حدیث است *

(۳۶) رسالہ حق مبین در کیفیت تحصیل فقه کردن در دین مبین *

(۳۷) کتاب الاصول الاصلیه مشتمل بر ده اصول از قران و حدیث *

(۳۸) کتاب تسهیل المحجه در انتخاب کشف المحجهٔ تالیف سید ابن طاؤس *

(۳۹) کتاب نقد الاصول الفقهیه مشتمل بر خلاصهٔ علم اصول فقه و آن اول تصانیف اوست *

(۴۰) کتاب اصول العقاید در اصول خمسه *

(۴۱) کتاب منهاج النجاة در بیان طلب آن علمي که فریضه است بر هر مسلم *

(۴۲) کتاب ضریعة الضراعه در دعا هاي مناجات منقوله از حضرات ائمهٔ طاهرین *

(۴۳) کتاب منتخب الاوراد مشتملبر اذکار و دعوات شب و روز و هفته و سال *

(۴۴) کتاب اهم ما یعمل مشتمل بر اعمال مهمات شریعت مطهرة *

(۴۵) کتاب الخطب مشتمل بر صد خطبه از خطبهای جمعه و عیدین *

(۴۶) رسالہ شهاب ثاقب در تحقیق وجوب عینی نماز جمعه *

(۴۷) رسالہ ابواب الجنان فارسي دربیان احکام نماز جمعه و آداب آن *

(۴۸) رسالہ ترجمة الصلوة (the present work) *

(۴۹) رسالہ مفتاح الخیر فارسی متعلق بفقه نماز *

(۵۰) رسالہ ترجمة الطهارة فارسي *

(۵۱) رسالہ اذکار الصلوة *

(۵۲) رسالہ ترجمه الزکوة فارسي *

(۵۳) رسالہ ترجمة الصیام فارسی *

(۵۴) رسالہ ترجمة العقاید فارسی *

(۵۵) رسالہ موسومه بالسانح الغیبی در تحقیق معنی ایمان و کفر *

(۵۶) رسالہ راه صواب فارسی در سبب اختلاف مذاهب اهل اسلام و تحقیق معنی اجماع *

(۵۷) رسالہ شرایط الایمان فارسی *

(۵۸) رسالہ ترجمة الشریعه فارسی *

(۵۹) رسالہ اذکار مهمه *

(۶۰) کتاب رفع والدفع فارسی مشتمل بر دفع آیات و رفع بلیات بقرآن و دعا و تعوید و غیر آن *

(۶۱) رسالہ آئینه شاهی فارسي که مختصری از ضیاء القلب است *

(۶۲) رسالہ وصف الخیل فارسی در شناختن اسپها بموجب احادیث *

(۶۳) رسالہ زاد السالك در آداب سلوک طریق حق *

(۶۴) رسالة النخبة الصغري مشتملبر خلاصه فقه طهارت و صلوة و صوم *

(۶۵) رسالہ تعلیقات نخبة الصغری مشتمل بر تفصیل مجملات آن *

(۶۶) رسالہ ضوابط الخمس در احکام شک و سهو و نسیان در نماز *

(۶۷) رسالهٔ جهاز الاموات مشتمل بر مسائل متعلقه بجنازه *

(۶۸) رساله در بیان اجرت گرفتن بر عبادات *

(۶۹) رساله در تحقیق ثبوت ولی بر زن باکره در تزویج *

(۷۰) رساله غنیة الایام در معرفت ساعات و ایام از احادیث اهل البیت *

(۷۱) رساله معیار الساعات فارسي *

(۷۲) رساله موسوم بالاحجار الشداد والسیوف الحداد در ابطال جواهر افراد *

(۷۳) رساله محاکمه مشتمل بر محاکمه میان دو فاضل از مجتهدین امامیه در معنی تقیه *

(۷۴) رساله رفع الفتنه در بیان حقیقت علم و علما و معنی زهد و عبادت *

(۷۵) کتاب فهرست انواع العلوم *

(۷۶) رساله اجوبه مکتوبات منتخبه از کتب علما و اهل معرفت و اشعار ایشان *

(۷۷) رساله شرح الصدر که در ذکر مجمل احوال و سوانح عمر خود تصنیف کرده *

(۷۸) رساله انصاف در بیان طریق حصول علم باسرار دین و کیفیت سعی و کوشش خود در تحصیل یقین *

(۷۹) رساله خلاصة الاذکار در زبده دعاها و اذکار برای هر کار و هر وقت *

(۸۰) رساله منتخب اخوان الصفا *

(۸۱) رساله منتخب بعض ابواب فتوحات مکیة محي الدین عربي *

(۸۲) رساله منتخب مکاتیب قطب الدین یحیی *

(۸۳) رساله منتخب مثنوي مولوي روم *

(۸۴) رساله گلزار قدس در غزلیات و قطعه و مراثی *

(۸۵) رسالہ منتخب گلزار قدس *

(۸۶) رسالہ مثنوي سلسبيل *

(۸۷) رسالہ مثنوي تسنيم *

(۸۸) رسالہ ندبة العارف *

(۸۹) رسالہ مثنوي ندبة المستغيث *

(۹۰) رسالہ منظومہ شوق العشق *

(۹۱) رسالہ منظومہ شوق الجمال *

(۹۲) رسالہ منظومہ شوق المهدي عليه السلام *

(۹۳) رسالہ قصايد پنجگانہ موسوم بہ دهر آشوب *

(۹۴) رسالہ مثنوی مسمی بہ شراب طهور *

(۹۵) رسالہ مثنوی آب زلال *

(۹۶) رسالہ مثنوی و سبلة الابتهال *

(۹۷) رسالہ مثنوی مناجات نامہ *

(۹۸) رسالہ مثنوی تنفيس الهموم *

(۹۹) رسالہ لب الحسنات *

(۱۰۰) رسالہ زاد العقبی در خلاصہ اوراد و ثواب آن *

(۱۰۱) رسالہ الفت نامہ در ترغيب مومنين بر انس و آداب آن *

We learn from the preface that the author wrote this work fo the convenience of those who did not know Arabic, and divided i into eight *Gates* (در).

A Persian translation of اعوذ بالله، بسم الله، سورة فاتحه، سورة قدر and سورة اخلاص is also given

The work is mentioned in Kashf-ul-Hujub, p 117.

A beautiful copy. Written in elegant Naskh.

Dated A.H 1069.

Scribe . محمد قاسم المشهدی .

No. 1258.

foll. 420 ; lines 27, size 12×8; 8¼×5¼.

لوامع صاحبقراني

LAWÂMI'-I ṢÂḤIBQIRÂNÎ.

A Persian commentary on Ibn-i Bâbwayh's (*d.* A.H. 381=A.D 991) well-known Shî'ah traditional work on law, entitled كتاب من لا يحضره الفقيه, in three volumes.

Commentator · Muhammad Taqî bin Maqsûd 'Alî Majlisî محمد تقي بن مقصود علي مجلسي.

Beginning ·—

حمديكه باقلام اشجار و مداد احجار بر صفحات ليل و نهار الخ ‎•

Shaykh-ul-Islâm Muhammad Taqî, father of the celebrated Mullâ Muhammad Bâqir Majlisî, was born at Isfahân, A.H. 1003= A D 1594 He was a pupil of Bahâ-ud-Dîn 'Âmilî and Mullâ 'Abd-Ullah Shûstarî, and died in A H 1070=A D. 1659.

We learn from the preface that before writing the present work he wrote a detailed Arabic commentary (entitled روضة المتقين) upon Ibn-i Bâbawayh's work, and dedicated the same to his royal patron Shâh 'Abbâs II, who requested him to translate it into Persian. Hence the present work, which is also dedicated to the Shâh.

Other works written by him are —

See No. 1261. شرح صحيفة كامله سجاديه - كتاب حديقة المتقين
رساله در احكام رضاع و رساله مبسوطه در احكام حج ‎•

For his life see Nujûm-us-Samâ, pp. 59–64.

The Arabic original (see Rieu, Arab. Supplement, No. 330; Âsaf. Lib., vol. ii, p 676), comprising four *Juz* in two volumes, was lithographed, Lucknow, A H 1307.

A copy of the present work is noticed in Rieu, Supplement, p. 13. See also Kashf-ul-Hujub, p 481. The date of completion, given at the end of this volume, is Shawwâl, A H. 1065=A D. 1654.

The present MS. (vol i), extends from the beginning of the work to the end of باب الجماعة و فضلها, corresponding to p. 134, *Juz* I of the lithographed edition. The chapter entitled باب غسل الميت begins separately after an illuminated head-piece, on fol. 158^b.

Written in good minute Naskh, with an illuminated head-piece.

No. 1259.

foll. 266; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$: $7 \times 4\frac{1}{4}$

Vol II

A continuation of the preceding copy, extending from the beginning of باب وجوب الجمعة و فضلها و من وضعت عنه والصلوة والخطبة فيها to the end of باب الاعتكاف (*Juz* i, p 135 to *Juz* ii, p 67, lithographed edition).

The date of completion of this part, given at the end, is Muḥarram, A.H 1066=A D 1655

Written in the same hand as the preceding copy

Not dated; 18th century.

No. 1260.

foll. 359; lines and size same as above.

Vol III

A continuation of the preceding copy, comprising the commentary from the beginning of باب علل الحج to the end of باب العروض على الجوارح (*Juz* ii, p 67 to the end of *Juz* ii, lithographed edition).

Beginning.—

الحمد لله رب العالمين......باب علل الحج قال الشيخ المصنف الخ

The chapter entitled باب الابتداء بمكة والختم بالمدينة begins separately after an illuminated head-piece on fol. 274ᵇ.

According to the concluding lines the author completed this portion in Shawwâl, A H 1066=A D 1655.

The commentary on *Juz* 3 and 4 is wanting.

All three volumes are written by one scribe. The original folios are mounted on new margins

Not dated, 18th century

No. 1261.

foll. 304; lines 15; size 8½ × 6; 5½ × 3.

حديقة المتقين

ḤADÎQAT-UL MUTTAQÎN.

A work on legal prayer, ablution, fasting, pilgrimage, alms, and other rites and observances of Islâm, according to the Shî'ite school.

Author: Muhammad Taqî bin Majlisî ul-Isfahânî محمد تقي بن مجلسی الاصفهاني.

Beginning:—

الحمد لله رب العالمين ...... اما بعد چنين گويد اضعف عباد الله الغني محمد تقي بن مجلسی الاصفهاني که اين رساله ايست در بيان عبادات الخ •

Muhammad Taqî, who has been mentioned under No. 1258, says in the preface that he wrote this work at the request of some of his religious brethren. It is divided into a *Muqaddimah*, five *Bâb* and a *Khâtimah*, enumerated at the beginning of the work.

A versified Hindûstânî translation of the chapter on صوم (Fasting) made at the request of one Akbar 'Alî Khân Nawwâb, in A.H. 1216 = A.D. 1801, is given on the margins of foll. 269–288.

According to Nujûm-us Samâ, p. 62, the author wrote the present work in A.H. 1064 = A.D. 1653.

Written in fair Naskh, with numerous notes and explanations on the margins.

Dated A.H. 1227.

No. 1262.

foll. 444; lines 11; size 9¼ × 6; 6¼ × 3½.

The Same.

Another copy of Taqî Majlisî's Hadîqat-ul-Muttaqin, beginning as above.

This copy is slightly defective towards the end, and breaks off with the words اليوم اكملت لكم دينكم يعنى امروز دين شما را کامل کردانيدم و نعمت خود را مر شما تمام کردم ..., corresponding to fol. 285[b], line 14, of the preceding copy.

Vritten in ordinary Ta'lîq.
Not dated; 19th century.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid ırshîd Nawwâb of Patna are found at the beginning and end of opy.

No. 1263.

foll 225; lines 17, size $8\frac{3}{4}\times5$, $6\frac{1}{4}\times3$.

The Same.

Another copy of Taqî Majlisî's Hadîqat-ul Muttaqîn, beginning ual.
The copy contains numerous notes and emendations on the ins
Written in ordinary Nasta'lîq
Dated 26 Dulhijjah, A.H. 1089
The original folios are placed in new margins
A seal of Sayyid Muhammad Afdal, dated A H. 1126, is found on itle-page

No. 1264.

foll 352, lines 14, size $7\frac{1}{2}\times4\frac{1}{4}$, $5\frac{1}{4}\times2\frac{3}{4}$.

The Same.

Another copy of Taqî Majlisî's Hadîqat-ul Muttaqîn, beginning ual
Written in fair Ta'lîq.
Not dated, 19th century

No. 1265.

foll 69, lines 12; size $7\frac{1}{4}\times4$; $4\frac{3}{4}\times2\frac{1}{2}$.

رسالهٔ حجیه

RISÂLAH-I HAJJIYAH.

A treatise on the sacred rites and ceremonies to be observed by the pilgrims.

Beginning:—

الحمد لله الذی جعل البیت مثابة للناس و امناً و عین لهم الخ •

The name of the author is not given, but in the concluding lines it is said that the work is an extract from the رسالۀ حجیه of Maulânâ Muḥammad Taqî, that is to say, the great Shî'ah divine Muhammad Taqî Majlisî (*d.* A.H. 1070=A.D. 1659)

The work is not divided into chapters or sections, but rubrics on the margins serve the purpose of headings.

Written in fair Nasta'lîq

Dated 15 Ramadân, A.H. 1246.

No. 1266.

foll. 546; lines 13, size 9×5¾; 6¾×4.

تحفة الابرار

TUḤFAT UL ABRÂR.

A work on the rites and observances of prayer according to the Shî'ite school.

Author: Muhammad Bâqir, ibn-i Muhammad Taqî محمد باقر ابن محمد تقي.

Beginning.—

الحمد لله الذی توحد بالملك فلا ندله فی ملکوت الخ •

The author, Muhammad Bâqir, has been repeatedly mentioned in this Catalogue (see Nos 500–502). The work is divided into a *Muqaddimah*, a few chapters and a *Khâtimah*.

The original work is followed by a treatise on احکام شکوک و سهو, beginning on fol. 517ª:—

الحمد لله الذی خلق الانسان علمه البیان و نزع الشکوك والشبهات الخ •

Written in ordinary Indian Ta'lîq

Not dated; 19th century.

No. 1267.

foll. 92, lines 9, size $6\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 3$.

اداب حج

ÂDÂB-I ḤAJJ.

A Shî'ah treatise on the regulations and ordinances for the pilgrimage.

Beginning —

الحمد لله الملك العلام المعبود فی المشاء العظام والصلوة والسلا
علی خیرعن حج البیت الحرام الخ *

In the colophon, dated Murshidâbâd, 4 Rabî' II, A.H. 1151=A.D. 1738, it is said that these rules and ordinances were collected by Ḥâjî Zayn-ul 'Abidîn حاجی زین العابدین

The work is divided into a *Muqaddimah* and three *Bâb*.

Written in careless Indian Ta'lîq.

Not dated; 19th century

The seals of Nawwâb Sayyid Vilâvat 'Alî Khán and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

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No. 1268.

foll 433, lines 23, size $14 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5$

جامع الرضوي

JÂMI'-UR-RAḌAWÎ.

A Persian commentary on Shaykh Najm-ud-Dîn bin Abil Qâsim Ja'far ul-Hillî's (d A.H 676=A.D. 1277) well-known Shî'ite work Sharâ'i'-ul-Islâm شرائع الاسلام on Muhammadan theology and law.

Commentator: 'Abd-ul-Ganî bin Abî Tâlib ul-Kashmîrî عبد الغني بن ابي طالب الكشميري.

Beginning :—

الحمد لله الذي اوضح لعباده سبل الوصول الی رضاه و سبل و سیلة
رضاه الخ *

The work begins with a wordy preface by the commentator, devoted to praise of some of the leading persons of Kashmîr, such as Abul Mansûr Khân, Afrâsiyâb Khan and his son 'Alî Riḍâ. The commentator then says that he wrote this commentary at the request of the aforesaid 'Alî Riḍâ, and that the date of beginning the work, A.H. 1161=A.D. 1748, is expressed by the title جامع الرضوی.

For the Arabic original see Hâj. Khal., vol. iv, p. 20; Kashf-ul-Hujub, p. 317. The present commentary is mentioned in Kashf-ul-Ḥujub, p. 153. Another commentary on the work, entitled جواهر الكلام, by Muhammad Hasan bin Muhammad Bâqir Najafî is mentioned in Kashf-ul-Ḥujub, p. 167

Spaces for rubrics are left blank in many places

Written in ordinary Ta'lîq.

Dated Lucknow, A.H. 1248

Scribe: میر اماصعلی ابن میر قدرت علي ابن میر نظر علي رضوی.

No. 1269.

foll. 341; lines 15–17, size 9¾×6; 6¾×4.

مرشد العوام

MURSHID-UL-'AWÂM.

A work on Muhammadan ecclesiastical law, according to the Shî'ite school, treating of purification, ablution, prayers, alms, fasting and pilgrimage.

Author: Abul Qâsim ibn ul-Hasan ul-Jîlânî ابو القسم ابن الحسن الجيلانى

Beginning —

الحمد لله رب العالمين ...... اما بعد چنین گوید اقل عباد الله ابوالقاسم ابن الحسن الجیلانی که این چند کلمه ایست در بیان مسایل عبادات الخ *

The author's father was a native of Jîlân, but the author himself was born at Châplâq, in Qum. He was a pupil of Âqâ Bâqir Bahbahânî, and, according to Nujûm us-Samâ, p. 340, wrote the following works:—

(۱) قوانين الاصول فى اصول الفقه *

(۲) جامع الشتات *

(۳) حواشي بر قوانين الاصول *

(۴) شرح تهذيب الاصول *

(۵) مناهج الاحكام *

(۶) غنائم الايام *

(۷) رسالهٔ فارسي در اصول دين *

(۸) رسالهٔ در جواب مسائل عبادات و معاملات *

(۹) معين الخواص *

(۱۰) مرشد العوام (the present work) *

The author completed his قوانين in A H. 1205=A D 1790, and died shortly after the death of Âqâ Sayyid 'Alî Tabâtabâ'î which took place in A H 1231=A D. 1815

The work comprises five *Kitâb*, each subdivided into numerous sections —

The first *Kitâb*, كتاب الطهارة, fol. 2[b]
The second *Kitâb*, كتاب الصلوة, fol 49[b].
The third *Kitâb*, كتاب الصوم, fol 178[b].
The fourth *Kitâb*, كتاب الحج, fol 251[a].
The fifth *Kitâb*, كتاب الزكوة, fol 268[b]

Written in clear Nasta'lîq, excepting the first sixty-four folios which are in ordinary Ta'lîq.

Not dated, 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

No. 1270.

foll 233; lines 15–19; size $9\frac{1}{2} \times 6$; 7×4.

The Same.

An incomplete copy of the same Murshid-ul-'Awâm, beginning as above

This copy extends to the end of كتاب الصوم, corresponding with fol. 250[b] of the preceding copy, and the last two *Kitâb*, viz كتاب الحج and كتاب الزكوة, are wanting.

Written in fair Nasta'lîq, excepting foll. 158–233, supplied in a later hand in a careless Indian Ta'lîq.

The latter portion of the MS., due to one سید راحت حسین, is dated 1 Dulqa'ad, A.H. 1228.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna are found in several places in the MS.

No. 1271.

foll 82, lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4\frac{1}{4}$.

قوت لایموت

QÛT-I LÂYAMÛT.

A treatise on purification, ablution and other preliminary observances for prayer.

Author. Ahmad bin Muhammad 'Alî bin Muhammad Bâqir ul Isfahânî, commonly called, al-Bahbahânî.

Beginning —

الحمد لله معز المومنين و مذل العاصين و رافع درجات العلماء العالمين الخ •

The author, who has been mentioned in connection with his popular work مراة الاحوال جهان نما (No 628), says in the preface to this work that he wrote this treatise at the request of some of his friends in Murshidâbâd, Bengal The date of completion, given at the end, is 12 Ramadân, A.H 1222=A.D 1807 الثاني عشر من الشهر رمضان المبارک من السنه الثانيه من العشر الثالث من المائه الثالثه من الف الثانی من الهجرة النبوية

The concluding portion of the work is devoted to legal rites and observances relating to the dead.

The work is divided into numerous sections فصل enumerated in the list of contents given at the beginning of the copy In the conclusion the author says that this is the first *Juz* of the treatise قوت لایموت and that it will be followed by the second *Juz* dealing with fasting and prayer صوم و اعتکاف .

Written in ordinary Ta'lîq

Dated 12 Jumâdâ, A H 1228

Scribe · سید خورشید علي اثنا عشری رضوی

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

No. 1272.

foll. 144; lines 17, size 9¼ × 6; 7¼ × 4.

سبیل النجات

SABÎL-UN-NAJÂT.

A work on legal prayers, fasting and almsgiving, according the Shî'ah faith.

Author. Aḥmad bin Muhammad 'Alî bin Muḥammad Bâqir ul-'ahânî, better known as Bahbahânî احمد بن محمد علي بن محمد باقر الاصفهاني المشهور بالبهبها

Beginning:—

الحمد لله الذي جعل ابواب الصلوة مفاتيح خزائن الرحمة الخ

The author who has been repeatedly mentioned in this catalogue connection with other works, in the work entitled قوت لايموت e No. 1271) promised a second *Juz* on prayer and fasting, d the present work is most probably the second *Juz* under a parate title. The author says in the preface that on his arrival in dia people complained of the abstruse style of his قوت لا يموت, and quested him to write an easy tract on prayer and fasting This he l on the eve of his departure from India He dedicates the work Muḥammad 'Alî Khân Bahâdur Qâchâr (born A H 1203=A D 88, died A H 1237=A D 1821), the eldest son of Fath 'Alî Shâh châr.

According to the concluding lines the author completed the work 'Azîmâbâd in Rajab, A H. 1236=A.D 1820

The work begins with a short introduction on the legal binding prayers and fasting, and comprises two *Matlab*, and a *Khâtimah*, follows:—

مطلب اول در بیان احکام نمازهای واجبه است مشتمل برسه مقصد و خاتمه
on fol 4ᵃ.

مطلب دوم در احکام روزه است مشتمل بر دو فصل و خاتمه
on fol 119ᵃ.

خاتمه در احکام فطره مشتمل بر چهار مقام
on fol 139ᵃ

Written in careless Ta'lîq, with marginal notes.

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid-wurshîd Nawwâb of Patna are found at the beginning and end the copy.

No. 1273.

foll. 185; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the Sabîl-un-Najât, beginning as above.

Written in clear Nasta'lîq.

Not dated; 19th century.

Scribe: سید وارث علی .

The seal and signature of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna are found at the beginning of the copy.

No. 1274.

foll. 141, lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of Aḥmad bin Muhammad 'Alî ul-Bahbahânî's Sabîl-un Najât, beginning as above.

Written in ordinary Ta'lîq.

Not dated; 19th century.

Scribe: سید خورشید علي ساکن محله مغلپوره باغ کشمیری .

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

No. 1275.

foll. 128; lines 15; size $9\frac{1}{4} \times 6$; $7 \times 4\frac{1}{2}$.

The Same

Another copy of al-Bahbahânî's Sabîl-un-Nijât, beginning as above.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the MS.

No. 1276.

foll. 87; lines 18; size $7\frac{3}{4} \times 4$; $5\frac{1}{2} \times 1\frac{3}{4}$.

نخبة

NAKHBAH.

A small tract on purification or ablutions, and prayers, according to the Shî'ite School

Author: Muhammad Ibrâhîm ul-Isfahânî bin Muhammad Hasan ul-Khurâsânî محمد ابراهيم الاصفهاني بن محمد حسن الخراساني.

Beginning:—

حمد و ثنای بیحد و احصا مخصوص بارگاه کبریائیست الخ ٭

The work is mentioned in Kashf-ul-Hujub, p. 578, where the author (*d.* A.H. 1261=A.D. 1845) is called محمد ابراهیم بن محمد حسن الاصفهانی الخراسانی المعروف بالکرباسی

It is divided into two *Maqsad*, with many subdivisions, termed *Bâb*, *Fasl*, *Mabhas*, etc.

The first *Maqsad* on purification طهارت begins on fol 1[b]. The second on prayers نماز, on fol 40[b].

Spaces for rubrics have been left blank in several places.

Written in a hasty Nasta'lîq.

Dated Ramadân, A.H. 1244.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy

No. 1277.

foll 265; lines 17; size $10 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

لوامع الرّضويه

LAWÂMÎ'-UR-RADAWÎYAH.

A work on Muhammadan law according to the Shî'ite school.

Author Sayyid Muhammad bin Mirzâ Mâ'sûm ur-Radawî ut-Tûsî سید محمد بن مرزا معصوم الرضوی الطوسی.

Beginning:—

الحمد لله على ما انعم كما علم الانسان مالم يعلم و خلق اللوح والقلم الخ ٭

From the preface, which seems to have been written by another man, it would appear that the author wrote this work at the request of some of his Shî'ah friends. According to Kashf-ul-Ḥujub, p. 481, where the present work is mentioned, the author, better known as Muḥammad Qaṣîr (but Naṣîr in the Lib. copy, fol. 128ᵃ) ul-Mashhadî, died in A.H. 1253=A.D. 1837. See also Tadkirah-i 'Ulamâ-i Hind, p. 378, where he is said to be a pupil of Muḥammad Mahdî Baḥr ul-'Ulûm and Âqâ Sayyid 'Alî.

The full title of the work, given in the preface, is لوامع الرضويه في احكام الشرعيه. The subjects treated are as follows:—

(كتاب) الطهارة, fol. 2ᵇ; كتاب الصلوة, fol. 94ᵇ; كتاب خمس, fol. 208ᵃ; كتاب الصوم, fol. 216ᵇ.

Written in fair Naskh.

Dated A.H. 1249.

Scribe: مرزا عباس.

No. 1278.

foll. 66; lines 12; size $8 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

جواهر الائمه

JAWÂHIR-UL-A'IMMAH.

A short treatise on Muhammadan law, with special reference to the various legal rites and ceremonies connected with a child after its birth, according to the Shî'ah doctrine.

Author: Anjab انجب.

Beginning.—

شکر مبرا از ریا و حمد منزه از خطا سزاوار کریمی است الخ

The work is divided into twelve chapters, each designated by a figurative name.

In the preface the author introduces his name thus: بنده مقید بحسب و نسب بدیع العصر متخلص با نجب, but in the colophon he is called حاجي مغربي.

Written in ordinary Indian Ta'lîq. این کتاب جواهر الائمه تصنیف حاجي مغربي.

Not dated; 19th century.

Scribe: کوجر مل.

The MS. is water-stained.

SUNNÎ THEOLOGY.

No. 1279.

foll. 114; lines 15; size 8×5; 5¾×2¾.

لطائف غیاثیه

LAṬÂ'IF-I ĠIYÂṢIYAH.

A treatise on scholastic theology.

Beginning:—

حمد بیحد و بی نهایت و مدح بیعد و بیغایت حضرت جلال آن خدایرا که واجب الوجودی جز ذات او را ممکن نیست الخ •

Neither the title of the work nor the author's name is given in the text, but on the title-page and the colophon the work is called لطائف عمائه, and in both places it is ascribed to Imâm Fakhr-ud-Dîn Râzî:—

لطائف غیاثیه للامام فخر الدین رازي •

In the preface we are told that the author wrote the work after forty years' study, and dedicated it to Sultân Muhammad bin Malak Shâh This seems impossible. Fakhr-ud-Dîn Râzî was born in A.H. 544=A.D 1149 and died in A.H. 606=A.D. 1209, while Sulṭân Muhammad bin Malak Shâh reigned from A.H. 498–511=A D 1104–1117, i.e before Râzî was born.

A copy of the work, ascribed to the same Imâm Fakhr-ud-Dîn Râzî, is described in Rieu, i, p. 27 The work is divided into three *Maqâlât*, described in Rieu, *loc. cit* See also Âsaf. Lib., p. 1354, where the work is ascribed to the same Fakhr-ud-Dîn Râzî.

Written in ordinary Nasta'lîq.

Not dated, 18th century

No. 1280.

foll. 110, lines 21; size 8¾×5, 6¼×2¾.

The Same

Another copy of the preceding work

In the colophon the work is called the لطائف غیاثیه of Fakhr-ud-Dîn Râzî, and on the title-page, لطائف فخر الدین رازی.

A list of the contents is given at the beginning.

Written in good Nasta'lîq, with an illuminated head-piece.

Not dated; 18th century.

Scribe: عبد القدوس.

No. 1281.

foll. 50; lines 21; size 8¾×5; 7×4.

تحفة الصلوة

TUHFAT-US-SALÂT.

A treatise on the excellence, pre-eminence and legal binding of sending blessings on the Prophet (صلوة).

Author: Husayn Wâ'iz Kâshifî حسين واعظ كاشفي.

Beginning:—

احمدك اللهم و انت المحمود على لسان حبيب محمدن المدينة الله و سلم الخ •

The author, repeatedly mentioned in this Catalogue, divides the work into a *Muqaddimah*, eight *Fasl* and a *Khâtimâh.* See Hâj Khal, vol. ii, p. 230.

The author refers to a very large number of works.

The date of completion, given in Hâj. Khal., *loc. cit.*, is Ramadân, A.H. 899=A.D. 1493.

Written in close Nasta'lîq

Not dated; 18th century

No. 1282.

foll. 310; lines 23; size 9×4½; 6×2½.

براهين قاطعه

BARÂHÎN-I QÂTI'AH.

A Persian translation and explanation of Shihâb-ud-Dîn Ahmad bin Hajar ul-Haysamî ul-Makkî's (*d.* A.H. 973=A.D. 1565) well known work الصواعق المحرقه, defending the claims of Abû Bakr, 'Umar and 'Usmân to the caliphate, against Shî'ahs and heretics.

Translator: Kamâl-ud-Dîn bin Fakhr-ud-Dîn Jahramî كمال الدين بن فخر الدين جهرمی.

Beginning :—

الحمد لله الذي فضل ...... محمد صلی الله عليه و علی آله و اصحابه و سلم الخ •

We learn from the preface that Ahmad bin Hajar wrote the صواعق المحرقة at Makkah in A.H. 950=A.D 1543. The translation was made by Kamâl-ud-Dîn, A.H 994=A.D. 1585, in the time of Sultân Ibrâhîm 'Âdil Shâh II of Bîjâpûr (A H. 988–1036=A.D. 1580–1626), during the regency of Dilâwar Khân. The translator then says that he has not disturbed the system and arrangement of the original, except that he has based his translation and explanation on مسلم - صحيح بخاری - جامع البيان - تفسير كشاف - تفسير كبير, etc., etc.

For the Arabic original, which according to the translator's preface, is divided into *Muqaddimât*, ten *Bâb*, and a *Khâtimah*, see Hâj Khal., iv, p. 110; Loth, Arab Catalogue, p. 44; etc., etc.

For other copies of this translation see Bûhâr Lib. Cat , vol. i, No. 113; Ethé, Ind. Office Lib. Cat. No. 2571. Lithographed, Lahore, 1895.

Written in minute Naskh.

The original folios are mounted on new margins.

Dated 3 Rabî' II, A.H. 1086.

No. 1283.

foll. 49; lines 19; size 11½×8; 7¼×4½.

تكميل الايمان

TAKMÎL-UL-ÎMÂN.

A very popular exposition of Sunnî theology, treating of the fundamental points of faith, by the celebrated Indian author Shaykh 'Abd-ul-Haq of Dihlî (*d.* A.H. 1052=A.D. 1642).

Beginning :—

الحمد لله رب العالمين ...... اما بعد میگوید فقیر حقیر اضعف عباد الله القوي الباري •

For other copies see Rieu, ii, p. 827; Munich Catalogue, p. 128 Âṣaf. Lib., p. 1336; Rieu, p. 827; Ethé, Bodl. Lib. Cat. No. 1789 Ethé, Ind. Office Lib. Cat Nos. 2583-2585.

The work has been repeatedly printed in India. A Hindûstâr translation, entitled سبيل الجنان, has also been published in India.

Written in fair Nasta'lîq with copious interlinear and margin notes.

Not dated; a very modern copy

No. 1284.

foll. 73; lines 15; size 8×4½, 5¾×3.

The Same.

Another copy of 'Abd-ul-Haq Dihlawî's Takmîl-ul-Imân, begin ning as usual.

The MS. contains valuable marginal notes and emendations, bu unfortunately it is in a damaged condition. The original text followed by some poetical extracts

Written in fair Nasta'lîq.

Not dated, 18th century

Scribe: محمد حنيف.

A seal, dated A.H. 1177 and bearing the inscription شيخ عبد القادر شي لله, is found at the beginning and end of the copy.

No. 1285.

foll. 22, lines 15; size 8½×5; 5½×3.

فضيلت صلوة

FADÎLAT-I ṢALÂT.

A treatise on the advantages and excellence of invoking bles sings (درود) on the Prophet.

Author: Shaykh 'Abd-ul-Haq Dihlawî شيخ عبد الحق دهلوي.

Beginning:—

بدانكه فوايد صلوة نبويه عليه اكمل الصلوة و التحيه از حد احصا تجاوز است الخ

The author, who has been repeatedly mentioned in this Catalogue, bases the work on Hadîs and sayings of eminent persons.

The name of the author is given in the colophon as well as on the title-page.

Written in ordinary Ta'lîq.

Not dated, 18th century.

No. 1286.

foll. 506; lines 19; size $10\frac{3}{4} \times 6\frac{1}{2}$; 7×4.

ازالة الخفا عن خلافة الخلفا

IZÂLAT-UL-KHAFÂ 'AN KHILÂFAT UL-KHULAFÂ.

A work on Sunnî theology.

Author: Shâh Walî Ullah Dihlawî شاه ولي الله محدث دهلوى.

Beginning —

الحمد لله الذي بعث الينا اشرف الرسل داعياً .

Shâh Walî Ullah Ahmad bin 'Abd-ur Rahîm bin Wajîh-ud-Dîn Shahîd bin Mu'azzam bin Mansûr Dihlawî, was born on Wednesday, 4 Shawwâl, A.H. 1114=A.D. 1702 In his early life he applied his mind towards studies and very shortly made himself the master of all the branches of Muhammadan literature. In A.H. 1143=A.D. 1730 he went to Mecca where he received the Khirqah of Sûfism from Shaykh Abû Tâhir Madanî, and enjoyed the society of the learned men of that place He returned to Dihlî on 14 Rajab, A.H. 1145=A.D. 1732, and died in A.H. 1176=A.D. 1762 He is the author of several works and the following are enumerated in the Hadâ'iq-ul Hanafîyah, p. 448; Ithâf, p. 428 حجة الله البالغة, ازالة الخفا (the present work), انتباه, در الثمين, فيوض الحرمين, مسوى شرح عربي موطا, مصفى شرح فارسي موطا, عقد الجيد في احكام, فوز الكبير في اصول التفسير, انسان العين في مشايخ الحرمين, مقالة وضيه, الطاف القدس, همعات, خير الكثير, قول الجميل, الاجتهاد والتقليد, سطعات, لمعات, سرور المحزون, انصاف في بيان سبب الاختلاف, في النصيحة والوصية, انفاس العارفين, فتح الرحمان ترجمه فارسي قران, المقدمة السنية في انتصار الفرقة السنية, فتح الخبير بما لابد من حفظه في علم التفسير, قرة العينين في تفضيل الشيخين, شفاء القلوب, زهراوين, بدور البازغة, and رسايل تفهيمات.

In the preface the author says that as in his time the Shî'ah faith had thrown a very large number of people into confusion regarding the Khilâfat of the first four Khalîfahs, he wrote the present work dealing with the significance of the Caliphs, the necessity of their existence, etc , etc. For the author see also Nos. 1157 and 1202.

The work is based on Quranic verses and traditions of the Prophet, and is divided into two *Maqsad*, subdivided into several *Fasl*

Comp. Âsaf. Lib , vol. ii, p 1330. Lithographed, Siddîqî Press, A.H. 1286

Written in ordinary Indian Ta'lîq.

Dated Sha'bân, A.H. 1213.

Scribe: حاجی گل محمد.

No. 1287.

foll. 380, lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The Same.

A defective and incomplete copy of Shâh Walî Ullah's Izâlat-ul Khafâ (see No 1286), beginning as above.

The MS is defective towards the end, and breaks off with the following words —

انا فتحنا لك فتحا مبينا ليغفر لك الله ......

Written in careless Indian Ta'lîq.

Not dated, 19th century

No. 1288.

foll. 233; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

قرة العينين

QURRAT-UL 'AYNAYN.

A well-known Sunnî work on the praiseworthy qualities and merits of the first two Khalîfahs and their superiority over the other two, based on Hadîs and the sayings of holy men.

Author: Shâh Walî Ullah Dihlawî شاه ولي الله دهلوي.

Beginning:—

الحمد لله الذي بعث عبده محمدا صلى الله عليه و سلم ·

The author (*d.* A.H. 1176=A.D. 1762), who has been repeatedly mentioned in this Catalogue, says in the preface that he wrote the work at the request of his brother Khwâjah Muhammad Amîn. The author's genealogy, tracing his descent from the second Khalîfah ʻUmar, and a detailed account of his life are given in the Ithâf, p. 428.

A copy of the work is noticed in the Bûhâr Library Cat., vol i, No. 128 See also Âsaf. Lib., p. 1352.

The full title of the work is قرة العينين في تفضيل الشيخين.

The work was edited with marginal notes by Muhammad ʻAbd-ul-Ahad, Dihlî, A.H. 1310.

Written in ordinary Ta'lîq

Not dated; 19th century.

No. 1289.

foll. 174, lines 15, size 10×6½; 7½×3¾.

قصر الآمال بذكر حال المآل

QASR-IL ÂMÂL BI DIKR-I HÂL UL-MAÂL.

A work relating to the incidents immediately before and after death, the day of resurrection, paradise, hell, etc.

Author· Muhammad Rafî'-ud-Dîn محمد رفيع الدين

Beginning.—

سبحان ربك رب العزة عما يصفون ...... و بعد اين رساله ايست مسمى به قصر الآمال بذكر حال المآل در بيان احوال ميت از حين احتضار تا وقت دخول جنت يا نار الخ ·

Rafî'-ud-Dîn bin Farîd-ud-Dîn Khân Murâdâbâdî was an eminent Indian scholar. He studied Hadîs under Maulavî Khayr-ud-Dîn Sûratî, a pupil of Shaykh Muhammad Hayât Sindî and also of Shâh Walî Ullah Dihlawî. He enjoyed the learned society of Shâh ʻAbd-ul-ʻAzîz Dihlawî, and subsequently became a disciple of Shaykh Muhammad Gaus Lâhaurî. He performed a pilgrimage to Makkah and wrote a book containing a description of the Haramayn. His

other compositions are : ترجمۀ عین العلم - سلول الکیلب بذکر الحبیب - تذکرۃ الملوک - کتاب الاذکار - تذکرۃ المشایخ - کنز الحسنات - شرح اربعین نووي - شرح غنیۀ الطالبین - and تاریخ افاغنه, etc. He died of dropsy on 15 Dul-hijjah, A.H. 1218=A.D. 1803. See Hadâ'iq-ul-Hanafîyah, p. 463; Tadkirah-i 'Ulamâ-i Hind, p. 66.

In the preface the author tells us that his work is a translation of Jalâl-ud-Dîn Siyûtî's (*d.* A.H. 911=A.D. 1505) شرح الصدور حال الموتی فی القبور and بدور السافرۃ في احوال الآخرۃ, to which he added some useful information from other sources.

The work is divided into two sections, called *Maqṣad*, as follows —

Maqṣad I, fol. 1b. در ذکر موت و فصل آن و کیفیت آن و صفت ملک الموت و اعوان او و انچه میگذرد بر میت در حال احتضار و بعد مفارقت بدن از رنج و راحت - منتخب از کتاب شرح الصدور حال الموتی فی القبور *

Maqṣad II, fol 88b: در بیان احوال آخرت از آغاز بعث تا دخول جنت یا نار منتخب از کتاب بدور سافرۃ في احوال الاخرۃ *

Written in ordinary Ta'lîq, by order of Maulavî Anwar 'Alî.
Dated 4 Dul-hijjah, A H. 1260.
Scribe: وارث احمد

No. 1290.

foll. 388, lines 19; size 12¼ × 8; 8½ × 5.

تحفۀ اثنا عشریه

TUHFAH-I AṢNÂ 'ASHARÎYAH.

The well-known work of Shâh 'Abd-ul-'Azîz Dihlawî (*d.* A.H. 1239=A.D. 1823) written in refutation of the Shî'ah faith.

Beginning —

الحمد لله و کفی و سلام علی عباده الذین اصطفی الخ *

Shâh 'Abd-ul-'Azîz, whose chronogrammatical name Ġulâm Halîm expresses the date of his birth, A H. 1159=A.D. 1746, has been repeatedly mentioned in this Catalogue.

Printed A.H. 1269. 1295, and, in Calcutta, 1215. See Âṣaf. Lib., p. 1334. It is to be noticed that Edwards in his Catalogue of the

Persian Printed Books in the British Museum treats 'Abd-ul-'Azîz and Ġulâm Ḥalîm as two different persons, and mentions the present work under Gulâm Ḥalîm (p. 223) and not under 'Abd-ul-'Azîz (p. 4).

Written in clear Ta'lîq within gold borders, with an illuminated frontispiece and a double-page 'Unwân.

Not dated; 19th century.

A detailed list of the contents and several versified chronograms expressing the author's death, are given at the beginning of the copy.

No. 1291.

foll 11; lines 13, size 8×6; 6¼×4¼.

سمت الحسن

SIMT-UL-ḤASAN.

A short tract denouncing some of the heretic customs بدعة prevalent among the Muhammadans.

Author Sayyid 'Abd-ul-Qâdir bin Ismâ'îl Malikahpûrî سید عبد القادر بن اسمعیل ملکه پوری.

Beginning:—

الحمد لله رب العالمین والعاقبة للمتقین ولا عدوان الا علی الظالمین الخ •

The tract is of little value and seems to have been written by a man of little learning and information. According to the concluding lines, it was completed in Bombay A H 1214=A.D. 1799.

Written in ordinary Ta'liq

Dated 22 Muharram, A.H. 1273

Scribe عبد الله.

No. 1292.

foll. 71; lines 15; size 9½×6; 8×4

ايضاح الحق و الصريح
ÎḌÂḤ-UL-ḤAQQ-I WAṢ-ṢARÎḤ.

A treatise relating to faith and belief in certain rites, customs, and observances, the legality of which is questioned by writers on Muhammadan law.

Author: Muḥammad Ismâ'il محمد اسمعيل .

Beginning:—

الحمد لله الذي يحيى و يميت و هو على كل شيء قدير الخ •

The author tells us that in his time people, having abandoned the laws of the Prophet, had introduced a great many unlawful customs and rites, particularly in respect of the 'dead' (ميت). He therefore wrote this work at the request of one Maulavî Tafaḍḍul 'Alî.

The author seems to be identical with Muhammad Ismâ'il bin 'Abd ul-Ganî bin Shâh Walî Ullah Dihlawî, mentioned in the Tadkirah-i 'Ulamâ-i Hind, p. 179. He died in Dulqa'd. A H 1246=A D. 1830 at Bâlâkôt in the Punjab, and his following works are well-known:—

(١) رسالة اصول فقه •

(٢) رسالة توحيد •

(٣) صراط مستقيم (See the following No)

(٤) تنوير العينين •

(٥) تقوية الايمان •

According to the preface the work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*. The divisions are not marked or distinguished by rubrics. It appears that the copy comprises only the *Muqaddimah*, in which بدعت and its various kinds are explained.

See Âṣaf. Lib., vol. ii, p. 1332.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1293.

foll. 100, lines 17; size $9\frac{3}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

صراط المستقيم

ṢIRÂṬ-UL-MUSTAQÎM.

A treatise on scholastic divinity.

Author: Muhammad Ismâ'îl محمد اسماعيل.

Beginning:—

حمدیکه شایان شان بارگاه بی نیاز مطلق باشد در حیطهٔ بیان الخ

We learn from the preface that the author (see No 1292) constantly listened to the admonitions and learned discourses of the saint Sayyid Ahmad (still alive in A H 1239=A D 1823), whose name he introduces here after a series of honorific titles He collected the sayings of the saint in the present form for the benefit and guidance of the public. We are further told that 'Abd-ul-Hayy, who, like the author, was a disciple of the saint, contributed the second and third *Bâb*, which likewise were sayings of Ahmad, collected by 'Abd-ul-Ḥayy The life, teachings and miracles of Sayyid Aḥmad are given in مخزن احمدی (see No 1415)

The work, divided into a *Muqaddimah*, four *Bâb* and a *Khâtimah*, treats of divine love, prophetic mission, and the spiritual progress of the soul through its various stages, with a virulent refutation of the act of certain so-called Ṣûfîs; etc.

Spaces for the insertion of headings have been left blank throughout.

The work was edited by 'Abd-ur-Rahîm Ṣafîpûrî and Muḥammad 'Alî Râmpûrî, Calcutta, A H. 1238.

Written in ordinary Nasta'lîq

Not dated: 19th century

No. 1294.

foll. 41; lines 14; size 9×6; 7×4.

برهان العارفين

BURHÂN-UL-'ÂRIFÎN.

A theological tract based on the sayings of the Prophet, 'Ulamâ, and saints from the Sunnî standpoint.

Beginning :—

الحمد لله رب العالمين ...... حديث صحيح از محمد مصطفى صلى الله عليه و سلم و سخنان علما و مشايخ جمع كردم الخ *

The name of the author could not be traced. According to the author's statement in the preface the tract consists of twenty-three *Bâb* relating to creation, Death, the Soul, Satan, Patience, the angel of Death, Munkir and Nakîr, the *Sûr* of Isrâfîl, resurrection, etc., etc. The contents of the *Bâb* as described in the preface do not closely agree with the text. This discrepancy seems to be due to the carelessness of the scribe.

Written in a careless Indian Ta'lîq

Not dated, 19th century.

No. 1295.

foll. 47; lines 15, size 8½×5¾, 6½×4.

ذخيرة الاسلام

DAKHÎRAT-UL ISLÂM.

A refutation of the heresies and illegal customs and observances prevalent among Muhammadans.

Beginning :—

حمد بى حد مرمنعمى را كه لكوكه ها نعمت برما ضعفا عطا فرمود الخ *

The author, who does not reveal his name, divides the work into two *Bâb* (each sub-divided into six *Faṣl*) and a *Khâtimah*, as follows :—

باب اول در بعضي امور غير مشروعة و رسوم بدعية و جز آن مشتمل بر شش فصل است, fol. 2ᵃ.

باب دوم در زيارت قبور و امور مجوزة و ممنوعة دران و حز ان و اين نيز مشتمل بر شش فصل است, fol. 19ᵇ.

خاتمه در تحقيق شفاعت, fol. 42ᵇ.

Verses from the Qurân and sayings of the Prophet and the leading jurors of Islâm are quoted throughout the work.

The full title of the work is ذخيرة الاسلام في تنقية الايمان .

Written in ordinary Naskh.

Not dated; 19th century.

No. 1296.

foll. 88, lines 13, size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

سراج القلوب
SIRÂJ-UL-QULÛB.

A short exposition of Sunnî theology, treating of the creed and religious obligations according to the Sunnî faith.

Author. Nûr Muhammad نور محمد.

Beginning:—

سپاس بیقیاس و ستایش قدسی اساس مر داوریرا الخ •

In a short preface the author tells us that he collected the materials for his work from the works of his predecessors. The work is not divided into any chapters or sections. The subjects treated are knowledge and its different kinds; the existence and unity of God, faith, the five fundamental duties of Islâm, prophecy نبوت, creation, the Khilâfat and miscellaneous matters.

The original tract is followed by a small tract on the five principal duties of Islâm.

Written in ordinary Ta'lîq.

Not dated; 19th century

No. 1297.

foll. 31; lines 11; size 8½×5; 5½×3.

A Sunnî treatise in proof of the belief that the Prophet's parents are ناجي i.e. they will go to Paradise.

Beginning :—.

جائيكه تاجدار لولاک و شهريار ارائك افلاك زبان فصاحت بيان بكلمۀ لا احصى كشايد الخ •

Neither the name of the author nor the title of the work is given in the text, but on the title-page is found the following endorsement:

رسالۀ دلائل ناجى بودن والدين آنحضرت صلعم •

The author cites evidences from the Qurân, Ḥadîṣ, Tafsîrs and the sayings of holy men.

Persian paraphrases of Arabic quotations are generally given on the margins.

Written in ordinary Ta'lîq.

Not dated; 19th century.

SHÎ'AH THEOLOGY.

No. 1298.

foll. 321; lines 22; size 10×6; 7×4.

كامل بهائي

KAMIL-I BAHÂ'Î.

A Shî'ah theology (kalâm).

Author: Ḥasan bin 'Alî bin Muhammad bin Hasan ut-Ṭabarî ul-Mâzandarânî.

حسن بن علي بن محمد بن حسن الطبري المازندراني

Beginning:—

سبحان یکی پادشاهی که بساط عظمت او در اوهام انس و جان نگنجد الخ .

The author, a native of Mâzandarân, eulogises Shams-ud-Dîn Muhammad bin Sâhib-ud-Dîwân, and mentions A.H. 675=A.D. 1276, as the current year. This Shams-ud-Dîn, as we know, was the famous prime minister who played an important part in the reign of Halâkû Khân and his son Abâqâ Khân, and who was executed in A.H. 683=A.D. 1284. The author adds that he was the first man who wrote Shî'ah books for the reigning king, and mentions two other works previously written by him viz. مناقب الطاهرين and منهج.

The work is mentioned in Kashf-ul-Hujub p 420.

It is a controversial work in support of the Shî'ah tenets, especially with regard to the prerogatives of 'Alî and his right to the Imâmat.

The author generally supports the Shî'ah faith by refuting Sunnî doctrines The earlier part of the work treats of 'knowledge,' 'gifts,' 'God's existence and attributes,' etc In the latter portion of the work the author dwells at length upon the prerogatives of 'Alî's descendants, and the evils and atrocities of Mu'âwiyah and Yazîd, raking up malignant slanders against them as well as against those who denied 'Alî's right to the Khilâfat.

In conclusion the author says that he spent twelve years in collecting proofs and evidence to refute his enemies, and that during this period he wrote several other books, one of which he mentions as نقض معالم فخر الدين رازي.

Written in ordinary Naskh with occasional emendations on the margin

Not dated; 16th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

No. 1299.

foll. 212; lines 21; size 10×6¼; 7×3½.

توضيح الانور

TAWDÎH-UL-ANWAR.

A controversial work in defence of the Shî'ah faith, especially with regard to the prerogatives of 'Alî and his descendants, and the former's claims to the Imâmat.

Author: Najm-ud-Dîn Khidr bin Muhammad bin 'Alî ur-Râzî ul-Jabalrûdî. نجم الدين خضر بن محمد بن علي الرازى الجبل رودي

The MS. is defective at the beginning, and opens abruptly thus:—

.... و ازین نوع براهین درین باب لا یعد ولا یحصی است هرگاه افضلیت آنحضرت در همه باب ثابت شد او را امام باید بود الخ

Neither the author's name nor the title of the work could be traced, but in an endorsement on the title-page the work is called توضیح الانور فی رد شبهات الاعور. The author of the Kashf-ul-Hujub, p. 145, who designates the work التوضیح الانوار بالحجج الواردة لدفع شبه الاعور says that the author, a treasurer of Mashhad, completed it in Safar, A.H. 840=A.D. 1436

Written in fair Naskh.

Not dated; 18th century.

No. 1300.

foll. 27; lines 15; size 10×6½; 6¾×4.

رسالهٔ حسنیه

RISÂLAH-I HASANÎYAH.

A controversial work in the form of fiction, in support of the Shî'ah faith, in which the excellence of the Shî'ah tenets, especially with regard to the prerogatives of 'Alî and his descendants, is demonstrated.

Beginning :—

روایت میکنند که در خلافت هارون رشید مردی بود تجار در بغداد الخ *

According to Rieu i p 30, the work was translated from an Arabic original by Ibrâhîm bin Walî Ullah Astarâbâdî in A.H. 958=A.D. 1551, and dedicated to Shâh Tahmâsp In an endorsement on the first page of the present copy the Arabic original is ascribed to Junayd, a pupil of Imâm Ja'far رسالهٔ حسنیه تصنیف جنید شاگرد امام جعفر صادق علیه السلام.

The work begins at once with the following narrative. A certain merchant of Bagdâd had bought a well-educated slave girl named Hasanîyah, who had spent forty years in the *haram* of Imâm Ja'far Ṣâdiq. The merchant sells the girl to Hârûn Rashîd for the fabulous price of one hundred thousand *dînâr* on the understanding that she would defeat, in debate, all the Sunnî 'Ulamâ of the age Hârûn then assembles all the 'Ulamâ of Bagdâd and Basrah, and a debate takes place between the slave girl and Ibrâhîm Nizâm, the leading 'Âlim of the age. Ibrâhîm Nizâm is defeated, and the slave girl is awarded to her master, the merchant, with a liberal gift. See Kashf-ul-Hujub, p. 196.

The work has been printed in Persia, A.H. 1248.

Written in ordinary Ta'lîq, with blank spaces in several places.

Not dated, 19th century

No. 1301.

foll. 193; lines 21; size 9¼ × 5; 6½ × 3¼.

اظهار الحق

IZHÂR-UL-ḤAQ.

A compendium of Shî'ah theology, treating of the prerogatives of 'Alî and his descendants, and in support of the former's right to the Imâmat.

Author: 'Abd Ullah bin 'Abd Ullah Shûshtarî عبد الله بن عبد الله شوشتری.

اما بعد الحمد والصلوة میگوید مولف این مسودات عبد الله بن عبد الله که اگرچه فضلاء نامدار و علماء عالیمقدار *

The author says in the preface that as a very large number of the Qurânic verses and Hadîs in favour of the Shî'ah sect had been omitted in the books of his predecessors, he wrote this work, basing his arguments mostly on such Qurânic verses and Hadîs.

In some places the author puts forward his argument in the form of an answer to a question, but in most instances he quotes a Qurânic verse or a Hadîs and comments upon each from a Shî'ah point of view.

A copy of the work is mentioned in the Âsaf. Lib. Handlist, p. 1332. Lithographed, A.H. 1280.

According to a note on the title-page the work was written in A.H. 1039=A.D. 1629 سال تصنیف کتاب سنهٔ تسع و ثلثین بعد الالف. The MS. seems to be defective towards the end, and breaks off with the following words —

لیکن وصول بحضرت امام برای اکثر مردم تعذر دارد و از کجا که بعضی را میسر نیست ......

Written in Ta'lîq. Not dated; 18th century.

The MS. is in a damaged condition and the paper is becoming brittle.

A seal of one سید رحمت علی خان بهادر, dated A.H. 1262, is found on the title-page.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khan and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1302.

foll. 104; lines 20; size 8¼×5, 5½×3¼.

كلمات مكنونه

KALIMÂT-I MAKNÛNAH.

A mystico-theological work consisting of a collection of one hundred sayings of Imâms and Sûfis in Arabic, with comments in Persian.

Author: Muhammad bin Murtadâ, better known as Muhsin: محمد بن مرتضی المدعو به محسن.

Beginning:

الحمد لله الاول في اخريته الآخر في اوليته الباطن في ظاهريته الخ

The author has already been mentioned in connection with his work ترحمة الصلوة (see No 1257).

The title of the work expresses the date of completion of the work, A.H. 1057=A D 1647.

The work is noticed in Rieu ii, p 829.

See also Kashf-ul Hujub, p 475. Lithographed, Bombay, A.H. 1296.

A table of the contents of the work is given at the beginning of the copy

Written in fair Nasta'lîq.

Not dated, 18th century

Some seals of the ex-kings of Oude are found at the beginning and end of the copy

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No. 1303.

foll. 153, lines 26-27; $8\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

شرح کلمات مکنونه

SHARH-I KALIMÂT-I MAKNÛNAH.

A Persian commentary upon Muhsin Kâshânî's Kalimât-Maknûnah. (See the preceding No. 1302)

Commentator. Muhammad Husayn bin Muhammad Hâdî ul-Uqaylî ul-'Alawî محمد حسین بن محمد هادی العقیلی

Beginning:

الحمد لله المظاهر ذاته بذاته مظاهر صفاته و اسمائه و افعاله المتعالي ‎•

We learn from the preface that when the Kalimât-i Maknûnah was brought to the notice of the eminent saint and scholar Mîr Muhammad 'Alî ul-Husaynî, he made some comments upon the work. These the commentator, together with a commentary of his own, included in the present work

Written in the same hand as the preceding.

Dated Murshidâbâd, A H. 1190

Several seals of the late ex-kings of Oude are found at the end of the copy.

No. 1304.

foll. 272; lines 19; size 9½ × 5; 6½ × 3.

گوهر مراد

GAUHAR-I MURÂD.

A work on Shî'ah theology.

Author: 'Abd-ur-Razzâq bin 'Alî bin Husayn ul-Lâhijî عبد الرزاق بن علي بن حسين اللاهجي

Beginning :—

گوهر مرادی که غواص فکرت را از دریای حیرت در کف اندیشه الخ •

The author (died about A.H. 1060=A.D. 1650), who has already been mentioned (No. 313), says in the preface that he wrote this work for Shâh 'Abbâs II (A.H. 1052–1077=A.D. 1642–1666).

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*, described by Rieu I, p. 32[a]. See also Kashf-ul-Hujub, p. 477. Lithographed Persia, 1855.

A table of contents, given at the beginning of the copy, occupies foll. 1[a] – 4[a].

Written in fair Nasta'lîq.

Not dated; 19th century.

No. 1305.

foll. 402; lines 23, size 11 × 6; 7½ × 4.

فوز النجاة

FAWZ-UN-NAJÂT.

A Shî'ah work in support of 'Alî's claims to the Imâmat, with a detailed account of his eleven successors.

Author: Mu'izz-ud-Dîn Muhammad Urdistânî معز الدين محمد اردستاني.

Beginning :—

حمدی که حامدان ملاء اعلی و ذاکران کرهٔ غبرا از ادای آن عاجز آیند محمودیرا سزا ست الخ •

The author tells us in the preface that he lived at Ḥaydarâbâd or a long time in the service of 'Abd Ullah Quṭub Shâh (A.H. 1035-083=A.D 1625–1672), for whom he wrote the present work. It ends ith a Maṣnawî poem in praise of that king. In this poem the uthor says that he spent a year and a half in writing this book and ompleted it in A.H. 1058=A.D 1648.

The preface is introduced by an introductory line in red in which e title of the work and the author's name appear thus:—

كتاب فوز النجات فی معرفة الايمه الطاهرين ...... من تاليفاو
مولوی معز الدين محمد اردستانی *

Also on fol. 2^a the author refers to the title thus: و آنرا وسيله فوز النجات . .... سا.

A copy of the work, without title and the author's name, is oticed in Rieu i. p 32 See also Bûhâr Lib Cat, vol. i, Nos. 117–19.

The work is divided into a *Muqaddimah*, on the significance f the Imâmat, fol 3^a, a *Bâb*, treating of 'Ali's right to the Imâmat, ollowed by a detailed account of his eleven successors, fol. 9^b; and a *Khâtimâh*, containing miscellaneous observations, fol 396^a

Written in a learned Ta'lîq

Dated Multân, Safar (year not given), apparently 18th century

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in the MS

No. 1306.

foll 477, lines 17; size $10\frac{1}{4} \times 7$; $6\frac{3}{4} \times 3\frac{3}{4}$

The Same.

Another copy of Mu'izz-ud-Dîn Muhammad Urdistâni's Fawz-un-Najât, beginning as in the preceding copy.

In an endorsement on a fly-leaf at the beginning as well as in one t the end, the work is called اثبات الامامت.

Written in fair Nasta'lîq

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Nawwâb ayyid Khwurshîd Nawwâb are found in several places.

No. 1307.

foll. 673; lines 17; size $8 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of Muḥammad Urdistânî's Fawz-un-Najât.

Beginning as usual:—

حمدی که حامدان ملاء اعلی الخ *

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1308.

foll. 528; lines 15; size $8\frac{1}{2} \times 5$; $6\frac{1}{4} \times 6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning as usual

Written in fair Ta'lîq.

The first three folios and some towards the end are supplied in a later hand

Not dated; 19th century

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy.

No. 1309.

foll. 67; lines 18; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالهٔ سید مرتضی

RISÂLAH-I SAYYID MURTAḌÂ.

A complete exposition of Shî'ah theology.

Author: Sayyid Murtaḍâ 'Alam ul-Hudâ سید مرتضی علم الهدی.

Beginning:—

بدان هداک الله که چون آدمی اول فاعل علم و تکلیف مکلف است الخ *

Neither the author's name nor the title of the work is found in the text, but in two endorsements on fly-leaves at the beginning it is called رسالهٔ سید مرتضی علم الهدی در اصول و فروع. The author frequently quotes the شرح مواقف by Sayyid Sharîf (*d.* A.H. 816 = A.D. 1413).

The work is divided into four *Bâb*, as follows —

Bâb I. Existence and attributes of God, fol. 1ᵃ.

Bâb II. Prophecy, fol. 10ᵃ.

Bâb III. Imâmat, fol 11ᵇ.

Bâb IV. Resurrection, fol 49ᵇ.

Written in fair Naskh with an illuminated frontispiece.

Dated Jumâdâ II, the 24th, regnal year (?). Apparently 18th century.

No. 1310.

foll 106, lines 21, size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

ردّ الخوارج

RADD-UL-KHAWÂRIJ.

A Shi'ah tract on the claims of 'Alî and his descendants to the Imâmat

Author Qâdî Zâdah قاضی زاده.

Beginning —

کس نامهٔ انوار جلی ننویسد
تا بر سر او هو العلی ننویسد

In the preface the author, who designates himself as قاضی زاده, says that he wrote the work at the request of Shâh 'Abbâs Safawî ul-Mûsawî ul-Husaynî.

The work consists of a *Muqaddimah*, a *Qâ'idah* and a *Khâtimah*. The subjects treated are the meaning and significance of the Imâmat, the necessity for an Imâm, and the claims of 'Alî and his descendants to the Imâmat

The title of the work رد الخوارج is given in the colophon.

Written in Nîm-Shikastah.

Dated 29 Dul-hijjah, A H. 1229.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1311.

foll. 421 ; lines 19 , size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4.

عين الحيات

'AYN-UL ḤAYÂT.

A well-known work on Muḥammadan theology and ethics, fron the Shî'ite standpoint.

Author : Muhammad Bâqir bin Taqî ul-Majlisî محمد باقر بن تقي المجلسي.

Beginning :—

لآلی حمد و جواهر ثنا تحفهٔ بارگاه جلال کبریای الخ •

The work is divided into numerous sections. For a detailed des cription see Browne, Camb Catalogue, pp. 64–69 See als W. Pertsch, Berlin Cat., pp 47 and 75 ; Bûhâr Lib Catalogue, vol. I p. 123. In the concluding lines it is said that the author finished th work in Jumâdâ II, A.H. 1073=A.D. 1662. Printed at Teheran, A.H 1240 ; Lucknow, A H 1304 and in Sultân-ul Matâbi', A.H. 1268.

Written in fair Nasta'lîq, with an illuminated head-piece.

Not dated ; 19th century.

No. 1312.

foll. 286 , lines 21 ; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same.

Another copy of Muḥammad Baqir's 'Ayn-ul-Ḥayât, complete i two separate volumes.

Beginning as above.

The present MS., comprising the first half of the work, breaks o with the words.—

ای پسر مطلب من از منع کردن تو این بود که آزاری بتو نرسد •

Written in ordinary Naskh, with an illuminated head-piece.

Not dated ; 19th century.

No. 1313.

foll. 316 ; lines and size the same as above.

The continuation of the preceding copy, beginning with the words.—

...... بتو نرسد و چیزیکه مکروه طبع تو باشد بنظر تو نیاید الخ

Both volumes are written in the same hand by one scribe.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of both the copies

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No. 1314.

foll. 269 ; lines 17 ; size 9×5½ : 6×3.

حلية المتقين

HILYAT-UL-MUTTAQÎN.

Another Shî'ah work on the practices and observances of daily life based on the precepts and examples of the Imâms.

Author. Muhammad Bâqir bin Muhammad Taqî ul-Majlisî محمد باقر بن محمد تقی المجلسي

Beginning :—

الحمد لله الذي حلى ابنائه باحسن حلية المتقين الخ

The author who has been repeatedly mentioned in this Catalogue, refers in the preface to his former work 'Ayn-ul Hayât (see Nos 1311-1313), and says that he wrote the present work at the request of some friends who wanted him to write a short work on the practices and observances of the holy Imâms. According to the concluding lines the author completed the work on the 5th Rajab, A.H. 1079=A D 1668 Comp Rieu, I, p 20, and Supplement, p. 110 ; W Pertsch, Berlin Catalogue, pp. 313 and 314.

The work is divided into fourteen *Bâb* and a *Khâtimah*, with numerous subdivisions, enumerated at the beginning. Printed in Teheran, A.H. 1248, Lucknow, 1884.

Written in ordinary Naskh.

Not dated ; 18th century

Scribe : محمد ابراهيم.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Say Khwurshîd Nawwâb are found at the beginning and end of the co

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No. 1315.

foll. 339; lines 19; size 10×6; 8×3¾.

حق اليقين

ḤAQQ-UL-YAQÎN.

A complete exposition of Shî'ah theology dealing with principal dogmas and theories of Islâm from the Shî'ite standpoin

Author: Muhammad Bâqir bin Muhammad Taqî al-Ma محمد باقر بن محمد تقي المجلسي.

Beginning:—

الحمد لله الواحد الاحد الفرد الصمد الخ •

This is the very popular work of the well-known Shî'ah aut Bâqir Majlisî, who has been repeatedly mentioned in this Catalog The work is described in Rieu, i, p. 33ª. See also Kashf-ul Hujub, 44ª; Bûhâr Lib., vol i, p 94.

Printed in Teheran, A.H 1241.

Written in ordinary Ta'lîq

A note on the title-page says that the copy was writtn عبد اللطيف الحسيني at Lucknow in A H 1147

No. 1316.

foll. 61; lines 15; size 8¾×6; 6½×4.

رسالهٔ رجعت

RISÂLAH-I-RAJ'AT.

A tract in support of the Shî ah belief that the existence rise of the Safawî dynasty of Persia was predicted by the Pro and the Imâms.

Author: Muhammad Bâqir Majlisî محمد باقر مجلسي.

Beginning:—

الحمد لله رب العالمين ...... چنين گويد فقير خاكسار محمد باقر
محمد تقى حشرهما الله مع الايمه الآبرار الخ •

In support of his argument the author quotes two Ḥadîs̤ from the Prophet and twelve from the Imâms, followed by Persian paraphrases and explanations.

The work is dedicated to the reigning king Shâh Sulaymân Safawî See Kashf-ul-Hujub, fol 70^b.

In the colophon the work is called رساله رحمت.

Lithographed, Lucknow, 1884.

Written in ordinary Ta'lîq, with notes and corrections

Not dated; 19th century.

No. 1317.

foll. 48; lines 15; size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4$.

رسالهٔ مناظره

RISÂLAH-I-MUNÂẒARAH.

A controversial Shî'ah treatise in defence of 'Ali's claim to the Imâmat.

Beginning.—

الحمد لله الذی هدینا لهذا و ما کنا لنهتدی لولا ان هدینا الله الخ *

The name of the author could not be traced The work, divided into a *Muqaddimah* and three *Dalîl*, treats of Alî's exclusive right to the Imâmat.

A beautiful copy. Written in clear bold Nasta'lîq

Not dated, 18th century.

The title of the work is taken from a note on the title-page, where it is said that the MS was written by Muhammad Afdal Ṣâbit:

رسالهٔ مناظره نوشتهٔ میر محمد افضل ثابت *

It is doubtful whether this Muhammad Afdal Sâbit is identical with the eminent poet of the same name and *takhallus* who died in A H. 1151=A D. 1738 and whose Dîwân is mentioned under No 393.

No. 1318.

foll. 433 (pp. 865); lines 17; size $12\frac{1}{2} \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

هدايت المضلّين

HIDÂYAT-UL-MUḌALLÎN.

A controversial work in which the author exposes the falseh of the Christian faith and demonstrates the excellence of Islâm fr the Shî'ah point of view.

Author · 'Alî Qulî Jadîd-ul Islâm علي قلي حديد الاسلام.

Beginning .—

سپاس بيقياس صانع بی نظيري را سزاوار است که گلستان جهان را
تاب صنع از ذره ٭

We learn from the preface that the author, whose parents w Christians, spent his time in studying Christian books; and tl impressed by the falsehood of that religion, he embraced Islâm. further adds that as a priest (پادری) he enjoyed the respect full confidence of the Christian community. After his conversio Islâm he wrote a book in English containing his refutation the tenets of Christianity for, so he says naively, the guida and use of Christians. Subsequently he was requested by S Sulṭân Husayn Safawî (A H 1105–1135=A D. 1693–1722) to w a book in refutation of the Christian faith. He therefore transl his English book into Persian for the use of Shî ahs.

The full title of the work, as given in the preface, is ت المضلين و تقويت المؤمنين. It is divided into four volumes, as follows .—

جلد اول در رد اصول دين نصاری و ثبوت اصول دين محمدیؐ
از کتب ايسان ٭

جلد دويم در رد فروع نصاری و ثبوت فروع دين محمدیؐ از
کتب ايشان ٭

جلد سيوم در اثبات نبوت و خاتميت و علامات بعثت حضرت رسول
صلی الله عليه و آله از کتب ايشان ٭

جلد چهارم در اثبات امامت حضرات ايمه معصومين و ظهور علامات
زمان قايم آل محمد صلوات الله عليهم موافق کتب ايشان ٭

The present MS comprises the first volume.

Written in clear Ta'liq.

The colophon, dated 14 Dulhijjah, A.H 1266=19 October, 1850, says that the MS. was written at مچهکاون by order of Nawwâb Akbar 'Alî Khân, son of Nawwâb Fayyâd 'Alî Khân bin Nawwâb Hayât Sâhib.

No. 1319.

foll. 68, lines 17; size $9\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

A slightly defective copy of a Shî'ah theological tract on the prerogatives of 'Alî and his descendants and the former's claims to the Imâmat.

Author: Gulâm Husayn bin Hidâyat 'Alî Khân Tabâ Tabâ'î غلام حسین بن هدایت علی خان طباطبائی.

The MS is defective at the beginning as well as towards the end, and the title of the work could not be traced It opens abruptly thus in the middle of the preface —

...... و لیاقت خود بانچه حق داند بان نکردد تا یوم المحشر که

روز عرض اکبر است امید نجات از مهالک عقوبات تواند داشت الخ

The author, whose name appears on fol 10ᵇ, is well known for his historical work Siyar-ul-Muta'akhkhirin سیر المتاخرین. See Nos. 582-584.

He tells us that by chance he happened to peruse the Fawâtih of Mîr Husayn Maybudî فواتح میر حسین میبدی (see No 927), in which he found several Hadîs narrated according to the Sunnî doctrine, but the true sense of which was not known to the public. He therefore wrote this work explaining the real sense of those Hadîs in the Fawâtih.

It is to be noticed that the Fawâtih of Maybudî consists of seven sections called فاتحة, the last of which is devoted to the prerogatives of 'Alî and the history of his life. The present work therefore includes Gulâm Husayn's observation on the Seventh Fâtihah of the Fawâtih, beginning on fol 11ᵃ.

The MS. breaks off with the following words:—

اگر اشاعره انکار آن نمایند باطل نمی تواند بود بلکه ......

Written in ordinary Ta'liq.

Not dated, 19th century.

The seal and signature of Nawwâb Sayyid Vilâyat 'Alî Khân are found in several places

No. 1320.

foll. 190, lines 19; size $10\frac{1}{8} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

تحفهٔ حیدریه

TUḤFAH-I ḤAYDARÎYAH.

An explanation of some of the difficult Ḥadis̤ and verses of the Qurân and some difficult questions of Muhammadan law, etc., according to the Shî'ite School, with explanations of some difficult Persian verses and Mu'ammâs

Author: Muḥammad 'Alî bin Muḥammad Qâsim uṭ-Tabarsî محمد علي بن محمد قاسم الطبرسي.

Beginning :—

ستایش بافزایش و نیایش بی آلایش شایستهٔ الخ •

We learn from the preface that the author came to Lucknow during the time of Gâzî-ud-Dîn Ḥaydar Khân (A.H. 1229–1243= A.D. 1813–1827) for whom he wrote the present work.

The work is divided into two *Manzar* and a *Khâtimah*, as follows :—

منظر اول برخي از احاديث معضله و در حل بعضي آيات مشكله كه درك مقاصد از آنها خالي از صعوبت نيست و بيان حديث مشكل, on fol. 3ᵃ.

منظر دويم در بيان بعضي از مسايل متفرقه و نكات لطيفه و حل برخي از عبارات مشكله مسئله كلاميه, fol. 112ᵇ.

خاتمه در بيان بعضي از اشعار مشكله و حل برخي از معميات و اشعار كه فهم مراد ازانها خالي از غموضت نيست, on fol. 173ᵇ

The date of completion of the work, given in the concluding lines, is A.H. 1233=A.D. 1817.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

No. 1321.

foll. 56; lines 19; size 9½ × 6; 7¼ × 4¼.

تحفة المحبين

TUHFAT-UL MUḤIBBÎN.

A Shî'ah tract on the excellence and prerogatives of 'Alî and the other Imâms.

Author: Aḥmad bin Muhammad 'Alî bin Muḥammad Bâqir ul-Iṣfahânî ul-Bahbahânî احمد بن محمد علي بن محمد باقر الاصفهاني البهبهاني (see No 628)

Beginning:—

الحمد لله الذی اختار محمداً من المخلوقین *

The author tells us in the preface that he wrote this tract in Faydâbâd at the request of his brethren

The work is divided into a *Muqaddimah*, six *Faṣl* and a *Khâtimah*, enumerated at the beginning

The date of composition given by the author at the end is A.H. 1221 = A D 1806 The work is not mentioned in the Kashf-ul Ḥujub.

Contents:—

Muqaddimah, fol 1ª: در بیان فایدهٔ که معرفت بآن قبل از شروع در مقصود لازم است *

Faṣl I, fol. 2ª. در بیان افضلیت ائمهٔ اطهار است از جمیع مرسلین سوای حضرت خاتم النبیین *

Faṣl II, fol. 3ª: در افضلیت حضرت خاتم الانبیاء از حضرت اول الاوصیاء *

Faṣl III, fol 5ª: در بیان آنست که حضرت امیر المومنین افضل از باقی ایمهٔ طاهرین می باشند *

Faṣl IV, fol. 6ª: در بیان یکی بودن ائمه احد عشر است در شرافت و علم و فضیلت *

Faṣl V, fol. 7ᵇ: در بیان زنده بودن حضرت رسول و حضرات ائمه اطهار در قوالب جسمانیه *

Faṣl VI, fol. 11ᵇ. در بیان عصمت انبیاء و اوصیاء است

Khâtimah, fol. 22ᵇ. در بیان مجملي است از اخبار واردهٔ از طریق اهل *

خلاف در فضیلت حضرت امیر المؤمنین و سایر اهلبیت اطهار
و ذم اشرار از معاندین ایشان با اشارهٔ مجمليه بسوی دلیل
اهل سنت بر خلاف ثلاثه و ردّ آن *

Written in ordinary Ta'lîq.

Dated A.H. 1260.

Scribe : ذوالفقار علی رضوی .

No. 1322.

foll. 14; line 19; size 9½ × 6; 7¼ × 4¼

تنبیه الغافلین

TANBÎH-UL-ĠÂFILÎN.

A Shî'ah tract.

Author: Ahmad bin Muhammad 'Alî ul-Bahbahânî احمد بن محمد علي البهبهاني . See No. 1321.

Beginning:—

احمد من كتب العلاء على الاتقياء والشكر لمن امتحن به
قلوب الاولياء *

The author states in the preface that when he reached this country (most probably Faydâbâd) he found the Moslem residents quite ignorant of the true faith, and they demanded from him some information about the Shî'ah *Mujtahids* Bahâ-ud-Dîn 'Âmilî and Mullâ Muhsin Kâshânî. They also put to him some questions relating to the Shî'ah tenets and belief. Hence the present composition.

The work is mentioned in the Kashf-ul-Hujub, fol. 40ª.

The date of composition, given by the author at the end, is Ramadân, A.H. 1221=A.D. 1806.

Written in ordinary Ta'lîq.

Dated, 'Azîmâbâd (Patna), 21 Safar, A.H. 1260.

Scribe : ذو الفقار علی رضی .

No. 1323.

foll. 64, lines 16; size 9¼ × 6; 7 × 4;

رسالۀ حسنیه

RISÂLAH-I ḤASANÎYAH.

A compendium of Shî'ah theology.

Beginning:—

حمد بیحد و ثنای بی عد مر واجب الوجودي را که نظام اصول
از فیض وجود اوست الخ •

The name of the author is not given The work, divided into a *Muqaddimah* and two *Bâb*, treats of the fundamental points of faith; proofs of the existence and attributes of God, prophetic mission; the Imâmat, citing at great length the proofs of the rightful claims of 'Alî and the other Imâms, the future state, prayer, fasting, legal alms and pilgrimage The work is mentioned in Kashf-ul-Hujub, Lib. copy, fol 53ᵃ.

Written in fair Indian Ta'lîq

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning of the MS.

No. 1324.

foll. 345, lines 19; size 3 × 7½, 9½ × 5.,

فواید آصفیه و مواعظ حسنیه

FAWÂ'ID-I ÂSAFÎYAH-WA MAWÂ'IẒ-I HASANÎYAH.

A Shî'ah work relating to the special privileges and peculiarities of the Friday and other congregational prayers, the prerogatives of 'Alî and his descendants, and the former's claims to the Imâmat, and other legal and theological points relating to Shî'ah tenets.

Author: Sayyid Dildâr 'Alî bin Muḥammad Mu'în bin'Abd-ul-Hâdî ur-Radawî un-Naqawî ul-Hindî un-Naṣîrâbâdî سید دلدار علي بن محمد معین بن عبد الهادي الرضوی النقوي الهندي النصیر ابادي.

Beginning :—

جميع محامد و صنوف ستايش جناب واحد احدى را سزا ست
كه صفت تجرد و انفراد الخ *

According to the author of the Nujûm-us-Samâ, p 346, Dildâr 'Alî was a descendant of Imâm 'Alî Naqî in the twenty-third degree. He was born in Jâ'is, Naṣîrâbâd, about A.H. 1166=A.D. 1752. In his early days he received his training from several Indian scholars of great reputation, such as Sayyid Gulâm Ḥusayn Dakanî, Ilahâbâdî ; Mullâ Ḥaydar 'Alî son of Mullâ Hamd Ullah Sandîlawî and Bâb Ullah, pupil of Ḥamd Ullah. He subsequently went to Karbalâ, where he studied jurisprudence and Ḥadîṣ under Âqâ Bâqir Bahbahânî, Âqâ Sayyid 'Alî Tabâtabâ'î and Sayyid Mahdî Shahristânî, and at Najaf under Bahr-ul-'Ulûm Âqâ Sayyid Mahdî Ṭabâṭabâ'î Barûjardî. In A.H. 1194=A.D 1780 he visited Mashhad, where he learnt a great deal from Sayyid Mahdî bin Sayyid Ḥidâyat Ullah Isfahânî. He then returned to his native country, and finally settled at Lucknow, where he and his family enjoyed the favour of Nawwâb Ḥasan Riḍâ Khân. He died (during the time of Gâzî-ud Dîn Haydar) on the 19th of Rajab, A.H. 1235=A.D. 1819 He left five sons, viz (1) Sayyid Muhammad, (2) Sayyid 'Alî, (3) Sayyid Hasan, (4) Sayyid Mahdî and (5) Âqâ Sayyid Ḥusayn He also left behind a large number of pupils, prominent among them being. (1) Sayyid Muhammad Qulî Khân, (2) Yâd 'Alî, who wrote a Persian commentary on the Qurân, (3) Mirzâ Fakhr-ud-Dîn Ahmad Khân-better known as Mirzâ Ja'far, (4) Mîr Murtaḍâ, the author of رسالۀ اسرار الصلوة and رساله در اوران شرعيه عربي, (5) Mirzâ Muhammad Khalîl and (6) Sayyid Ahmad 'Alî ul-Muhammadâbâdî

The author of the Nujûm-us-Samâ *loc. cit.*, enumerates the following works of Dildâr 'Alî .—

كتاب اساس الاصول *

كتاب مواعظ حسنيه (the present work) *

شرح باب الصوم حديقة المتقين اخوند مجلسى *

شرح باب الزكوة از كتاب مذكور *

كتاب مرأة العقول كه ملقب به عماد الاسلام است در پنج
مجلد ضخيم *

كتاب شهاب ثاقب *

کتاب صوارم الالهیات *

کتاب حسام الاسلام *

کتاب احیاء السنه *

رسالهٔ ذوالفقار در جواب باب دوازدهم تحفه *

رساله جمعه *

حاشیه بر شرح هدایة الحکمت ملا صدرا *

رساله اجازهٔ مبسوطه که برای سید محمد قلمی فرموده *

رساله در جواب مولوي محمد سمیع صوفی مشتملبر بطلان تصوف *

رساله منتهی الافکار در اصول فقه *

کتاب مسکن القلوب *

رساله ارضین مشتملبر مسئلهٔ فقهیه استدلالیه از مسائل املاک و اراضی
و معاملاتي که با کفار هند و غیر آنها واقع شود *

رسالهٔ ذهبیه در احکام ظروف ذهب و فضه *

رساله اثارة الاحزان در احوال شهادت حضرت امام حسین علیه السلام *

The work consists of a course of lectures delivered at the request of Hasan Ridâ Khân from the 13th of Rajab, A.H. 1200=A.D 1785 to the 7th of Sha'bân, A H. 1201=A D. 1786 The course consists of fifty-one lectures called موعظه

The full title of the work, as given in the preface, fol. 3[b], is فواید آصفیه و مواعظ حسنیه, but in the Kashf-ul-Hujub, p 570, it is called simply مواعظ حسینه A detailed account of the contents is given at the beginning of the work.

A copy of the work is noticed in Bûhâr Lib. Catalogue, vol. i, p. 89.

Written in ordinary Ta'lîq

Dated Shawwâl, A.H 1244.

Scribe : امیر بیگ.

The seal and signature of Sayyid Vilâyat 'Alî Khân are found at the beginning and end of the copy.

No. 1325.

foll. 103; lines 15; size 9¼ × 6; 6¼ × 4.

شواهد فدكيه

SHAWÂHID-I FADAKÎYAH.

A Shî'ah work in proof of Fâṭimah's, Ḥasan's and Ḥusayn's exclusive right to the revenue of Fadak (a place near Khaybar).

Author: Mîr Akram 'Alî ميو اكرم علي.

Beginning:—

الحمد لله على ما خلقنا للعبادة ...... اما بعد برروشن ضميران
حقيقت رس و بر صافى دلان صبح نفس الخ *

The author wrote this work in refutation of a treatise, entitled تبصرة that is to say تبصرة الايمان (see, Âsaf Lib., p. 1334), written in Banâras by one Hakîm Salâmat 'Alî Khân Tabîb, son of Shaykh Muhammad 'Ajîb, of Dihlî, in which it was said that the Prophet had declared that the revenue of Khaybar should be distributed among his children and family and to the poor.

The date of composition, A.H. 1237=A.D. 1821, is expressed by the following chronograms at the end —

(1) ميــر اكرم على نه تيغ قلم
كــرد قطــع كلام ناصبيــان
گفت هاتف كه سال تاليفش
ذوالفقــار امــام اول خــوان

(2) كرد قطــع كــلام ناصبيــان
مير اكرم على نه نص جلى
ســال تاريخ آن خــرد فرمود
ســر طاعى و ذوالفقــار على

(3) إنّما هذه شواهد فدكيه *

The quotations from the تبصرة are introduced by the word قوله and the author's reply by جواب.

Written in fair Indian Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1326.

foll. 251, lines 18, size 10×5¾; 7¼×4.

معتمد الشيعه

MU'TAMAD-USH-SHÎ'AH.

A Shî'ah treatise on the significance of the Imâmat and the necessity for it, and in proof of 'Alî's right to the Imâmat.

Author. Husayn 'Alî حسین علی

Beginning.—

...... حافظان قانون اسلام را مبداء اذعان و قرار بمعاد باشد الخ

According to the preface the author dedicated the work to Ġâzî-ud-Dîn Haydar (A H. 1229–1243=A D. 1814–1827), the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh The date of composition, A.H. 1238=A D. 1822, is expressed by the chronogram فواید اثنا عشریه.

Written in fair Ta'lîq.

Dated, Lucknow, 4 Jumâdâ I, A H. 1239.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1327.

foll. 283; lines 9; size 9¼×7¼; 6¾×5.

نصر المؤمنین

NASR-UL-MU'MINÎN.

A Moslem refutation of the Jewish tenets, from the Shî'ite standpoint.

Author: Mirzâ Kâzim bin Ġulâm 'Alî Lakhnawî میرزا کاظم بن غلام علی لکهنوی.

Beginning:—

الحمد لله الجليل الهادي الى سواء السبيل والصلوة الصافيه الخ *

In the preface the author tells us that he wrote this work at the request of the noble, 'Umdat-ul-Mulk Imdâd Ḥusayn Khân Dulfiqâr Jang. According to the concluding lines the author finished the work in Ramaḍân, A.H. 1265=A.D. 1849.

The work consists of five *Muqaddımah*, three *Maqṣad* and a *Khâtimah* as follows:—

Muqaddimah I on fol. 5ª.

مقدمهٔ اولی افضلیت حبیب خدا محمد مصطفی صلی الله علیه آله و سلم بر انبیای سابقین *

Muqaddımah II on fol. 51ᵇ, in two منهج :

مقدمهٔ ثانیه در بیان افضلیت آنحضرت و امت او و دران دو منهج است *

Muqaddımah III on fol. 55ᵇ :

مقدمهٔ ثالثه چونکه استدلال سایل تعلق بقران دارد پارهٔ از حال حجیت آن مرقوم میشود *

Muqaddımah IV on fol. 58ª :

مقدمهٔ رابعه در تفسیر بعض آیات سورهٔ بقره که در شان یهود نازل شده *

Muqaddimah V on fol 80ª :

مقدمهٔ خامسه در ذکر فساد اعتقاد و سایر شنایع و فضایع (شنایع و فضائح ؟) یهود از روی توارت (تورات ؟) و دیگر کتب معهود *

Maqṣad I on fol. 116ᵇ

مقصد اول در ذکر شبه اول یهود و دفع آن تقریر شبه *

Maqṣad II on fol. 145ª :

مقصد دوم در نقل شبهه ثانیه یهود و دفع آن *

Maqsad III on fol. 170[a]:

مقصد سوم در بیان افضلیت حضرت خیر الانام و ایمهٔ کرام بضرورت اعلام *

Khâtimah on fol. 258[b], in five حکایت and one روایت:

خاتمه در مکالمه بعضی از یهودیان با سید انس و جان و امیر مؤمنان و گفتگوی یکی از ایشان با حضرت سلمان و مناظرهٔ دیگری با مردی مسلمان و آن مشتمل است بر پنج حکایت و یک روایت *

The work ends with the author's مناجات in prose and verses

The work is mentioned in the Kashf-ul-Hujub, fol. 152[b].

Written in fair Ta'lîq and Naskh.

Dated Sha'bân, A.H. 1271.

Scribe سید تراب.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khan's library is found at the beginning and end of the copy.

No. 1328.

foll. 63, lines 11 size 8×5¼; 7×4.

اعتقادات

I'TIQÂDÂT.

A Persian translation of Abî Ja'far Muhammad bin 'Alî bin Husayn bin Mûsâ bin Bâbwayh ul-Qummî's (*d* A.H. 381=A.D. 991), Risâlah-i I'tiqâdât ابي جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي.

Translator: 'Abd Ullah bin Husayn Rustumdârî عبد الله بن حسين رستمداري.

Beginning.—

الحمد لله الملك الذي خلق السموات والارض و هو عليم بذات الصدور *

The translator tells us in the preface that he translated the aforesaid Arabic treatise at the request of some of his Shî'ah friends, on the eve of his departure from Tabrîz.

The work is divided into 34 *Bâb*, treating of the Shî'î faith

in the Unity of God; His attributes; fate and destiny; the soul; death; resurrection; events that are to occur after death; the prophets; pilgrimage, angels; the prerogatives and excellence of the descendants of 'Alî, etc, etc.

The Arabic original is mentioned in Kashf-ul-Hujub, fol. 15ᵇ. Another Persian translation, entitled حل العقاید, is noticed under No. 1329.

Written in fair Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1329.

foll 44, lines 20–24; size 12×7¾, 9×5½.

حل العقاید

HALL-UL-'AQÂ'ID.

An exposition of the creed and religious obligations according to the Shî'ah faith, being a translation and explanation of Shaykh Abû Ja'far Muhammad bin 'Alî bin Husayn bin Mûsâ bin Bâbawayh ul-Qummi's (*d.* A H 381 = A D 991) work on that subject

Translator · Muhammad bin Shams-ud-Dîn Muhammad ul-Astarâbâdî محمد بن شمس الدین محمد الاسترابادی.

Beginning ·—

ورد زبان حال و مقال ذرات موجودات حمد مبدعی است الخ *

The translation, like the original, is divided into forty-four chapters, fully enumerated at the beginning.

Written in ordinary Ta'lîq. The text is distinguished by a red line drawn above it

Dated A H. 1204.

The following note on the title-page says that the MS. once belonged to Muhammad Khalîl bin Sultân Dâ'ûd Mirzâ bin Shâh Sulayman ul-Husaynî ul-Mûsawî us-Safawî رساله شرح عقاید شیخ ابن بابویه قمی رح من متملکات اقل السادات محمد خلیل ابن مرحوم المغفور سلطان داؤد میرزا ابن شاه سلیمان الحسینی الموسوی الصفوی انار الله برهانهم باریدهم شهر ذالحجه سنه ۱۲۰۴ هجری در بلدهٔ مرشدآباد بنگاله مرقوم شد *

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid wurshîd Nawwâb are found at the beginning and end of the copy.

No. 1330.

foll. 101; lines 11; size 8×5¼; 6×3½.

ابصار المستبصرين

ABṢÂR-UL-MUSTAB-ṢIRÎN.

A Shî'ah tract containing a most violent attack upon the three alîfahs, Abû Bakr, 'Usmân and 'Umar, and on the Sunnî faith ın ıeral

Author. 'Abd-ur-Raḥmân bin Muhammad bin Ḥusayn bin Naẓar î bin Murtaḍâ Qulî Shîrâzî.

عبد الرحمن بن محمد بن حسين بن نظر علي بن مرتضى قلى شيرازي •

Beginning —

الحمد لله الذي اتم حجته على الثقلين ببعثة النبي الهاشمي المنصور الخ •

The author, a resident of Dîbal ديبل, says in the preface that like ı parents he was a follower of the Imâm Abû Ḥanîfah, but subseently accepted the Imâmiyah faith In the work he first narrates ne uninteresting stories in connection with his acceptance of the î'î faith Throughout this work he abuses Abû Bakr, 'Umar and ımân in the most filthy language, calling them dogs, thieves, etc. ıere is hardly any valuable information in the work, and it seems at the author's real motive in writing it was to rake up slander d calumnies against the above-named Khalîfahs.

Written in fair Indian Ta'lîq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid hwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1331.

foll. 17 ; lines 9 ; size $10\frac{1}{4} \times 6\frac{3}{4}$: 7×4.

رسالهٔ يُوحَنَّا

RISÂLAH-I-YÛHANNÂ.

Account of a religious debate which took place between the author, formerly a Jew, and lawyers of the four Islâmic schools, viz. Hanafî, Mâlikî, Shâfi'î, and Hanbalî.

Author · Yûhannâ Banî Isrâ'îl ul-Misrî يوحنا بني اسرائيل المصري.

Beginning.—

الحمد لله على الائه والشكر على نعمائه والصلوة على محمد و آله
اما بعد چنين گويد يُوحنّای بنی اسرائيل المصری الخ •

In the preface the author states that after a careful study of all religions, he found Islâm to be the true religion, and accepted it ; but, finding that there were so many controversial points among the four sects of Islâm, he went to the Madrasah-i Mustansarîyah at Bagdâd, where he held a discussion with the lawyers of all the sects, and finally adopted the Râfidî faith.

A similar work by the author, entitled خطيئة الايمه Khatî'at-ul-A'immah, is noticed in the Bûhâr Lib. Catalogue, vol. i, p. 105

Written in clear bold Nasta'lîq,

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

CONTROVERSIAL WORKS.

No. 1332.

foll 593; lines 25; size 13½ × 9; 9 × 6.

ترجمهٔ احقاق الحق

TARJUMAH-I IḤQÂQ-UL-ḤAQ.

A Persian translation of Sayyid Nûr-Ullah Shûstarî's Ihqâq-ul-Haq, a controversial work in support of the Shî'ah tenets, with special regard to the prerogatives of Alî and his descendants.

Beginning —

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد و آل الطيبين والطاهرين الخ *

Qâdî Nûr-Ullah Shûstarî has been noticed in connection with his well-known work Majâlis-ul-Mu'minîn (No 720).

A copy of the Arabic original is preserved in this library (Hand-list No 1131). See also Kashf-ul-Hujub, fol. 9a

It would appear from the concluding portion of the present translation that Fadl bin Rûzbhân bin Fadl Ullah bin Muhammad Khuljî فضل بن روز بهان بن فضل الله بن محمد خلجی الاصل شیرازی مولدا و بعارا الاصفهانی مسکد, a Sunnî, wrote a refutation of the کشف الحق of Jamâl-ud-Dîn Hasan bin Yûsuf bin Mutahhar-ul-Hillî, beginning it in Rabî' II, A H 909 = A D 1503 and finishing it on Friday, 3 Jumâdâ II of the same year In Rabî' I, A H 1014 = A D 1605 Nûr Ullah Shûstarî wrote in Agrah the Ihqâq-ul-Haq in defence of Ḥillî, fiercely opposing Fadl bin Rûzbhân The present work is a translation of Nûr Ullah's Ihqâq-ul-Haq.

The translation of Hillî's کشف الحق is introduced thus :—

گفت مصنف بلند کند الله تعالی درجهٔ اورا ...... *

That from Fadl bin Rûzbhân :—

گفت ناصب پست کند الله تعالی اورا ...... *

While Nûr-Ullah's own begins thus .—

میگوییم من *

Written in fair Naskh.

Not dated; apparently 18th century.

A note on the title-page, dated A.H 1322, says that the MS. once belonged to Ṣafdar Nawwâb Raḍawî 'Aẓîmâbâdî.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

No. 1333.

foll. 97; lines 27; size 9×6; 7×4.

رد رسالهٔ رديه

RADD-I RISÂLAH-I RADDIYYH.

A controversial work.

Author: Muhammad Ḥusayn bin Muhammad Hâdî ul-'Uqaylî ul-'Alawî محمد حسين بن محمد هادى العقيلي العلوى.

Beginning —

الحمد لله رب العالمين الذي رفع درجة نبينا محمد على درجات الاولين والآخرين و جعله خاتم النبيين الخ

The circumstances which led to the composition of the present work are that 'Abd-ul Majîd bin 'Abd-ul 'Azîm Mâzandarânî, who came to Faydâbâd (in India), from Najaf in A H. 1193=A.D. 1779, wrote a treatise in refutation of a Ḥadîṣ quoted by Muḥammad Bâqir Majlisî in his Biḥâr-ul Anwâr and Jalâ'ul 'Uyûn from the Kharâ'ij-ul Jarâ'ih of Quṭb Râwandî. In explaining this Ḥadîṣ Bâqir Majlisî passed disparaging remarks upon Zayd bin Ḥasan bin 'Alî and some other members of the Prophet's family. Nûr Muhammad 'Alî ul-Husaynî, who died in Murshidâbâd on 7 Shawwâl, A H. 1195=A.D. 1780, wrote a treatise in refutation of 'Abd-ul-Majîd's treatise. Muḥammad Ṣâliḥ, who was then residing in Murshidâbâd, wrote in Ramaḍân, A.H. 1195=A.D. 1780, a criticism, entitled رد كلمهٔ علويه or simply رسالهٔ رديه upon 'Alî-ul Husaynî's treatise. The present work is a reply to Muhammad Ṣâliḥ's criticism.

The text from Muhammad Ṣâliḥ is introduced thus: قال العالم المعترض, and the author's own argument by اقول,

Written in minute Ta'lîq.

Dated, Murshidâbâd, 10 Sha'bân, A H. 1196.

The corrections and emendations found throughout the copy as well as the date in the colophon suggest that the MS. is an autograph copy.

No. 1334.

foll. 165; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

حجة الهند

ḤUJJAT-UL-HIND.

A work in refutation of Hindû mythology, and in support of the doctrines of Islâm.

Author: Ibn 'Umar Mihrâbî ابن عمر محرابی.

Beginning —

الحمد لله رب العالمین والعاقبة للمتقین ...... اما بعد میگوید دعاگوی کافهٔ اهل اسلام کمترین همه بندگان امیدوار بفیض فضل وهابی ابن عمر محرابی سقی الله ثراه الخ *

The work is written in the form of dialogue between a شارک (a species of talking-bird) and a طوطی (a parrot), in which the former puts questions and the latter replies to them The account of the fabulous origin of the work, as mentioned in the preface, is given in Rieu, i, p 29. See also C. Stewart, p 84, Biblioth Sprenger, No. 715; Âsaf. Lib, p 1338.

Written in ordinary Ta'liq

Dated 2 Ḍulqa'd, the fourth regnal year of Muhammad Shâh

Scribe جمال محمد بن حافظ نور محمد ابن حافظ کمال محمد گجراتي

No. 1335.

foll 244; lines 16, size $10 \times 6\frac{1}{2}$; 7×4.

صولت غضنفریه

ṢAULAṬ-I ĠAḌANFARÎYAH.

A Sunnî denunciation of the Shî'ite custom of "temporary marriage" (متعه).

Author. Muhammad Rashîd-ud-Dîn محمد رشید الدین.

Beginning :—

الحمد لله الذي انزل الكتاب نورا مبينا لمن سلمت عيناه و شرف النهى ٭

Rashîd-ud-Dîn Khân Dihlawî, a pupil of Rafî'-ud-Dîn bin Shâh Walî Ullah Dihlawî, was a scholar of great reputation. Besides the present work he wrote several treatises in refutation of Shî'ah works, and died, according to Tadkirah-i 'Ulamâ-i-Hind, p. 63, in A.H. 1249=A.D. 1833, but according to the two chronograms, خاتم للعلماء and رشيد نجفت رسيد on the fly-leaf at the beginning of the following copy he died in A.H. 1243=A.D. 1827.

We learn from the preface that in A.H. 1237=A.D. 1821, the author's pupil Maulawî Mamlûk 'Alî, brought to him a treatise, entitled بارقة ضيغمية, on the legality of "temporary marriage" written by Dildâr 'Alî's son Sayyid Muhammad, and requested him to write a work in refutation of the same treatise. It is further said that Mamlûk 'Alî also brought with him some letters from Maulawî Muhammad Hasan Sahâranpûrî and others, requesting the author to write a refutation. Hence the present composition.

A copy of the work is noticed in Bûhâr Lib. Catalogue, vol. I, p. 102.

The full title of the work is صولت عضنفرية و شوكت عمرية لقشن كرة صفدرية.

Written in ordinary Indian Ta'lîq, by order of Maulawî Muhammad Sa'îd.

Dated Rabî' II, A.H. 1265.

No. 1336.

foll. 124; lines 23; size 12×7; 10×5.

The Same.

Another copy of the same Saulat-i Gadanfarîyah, beginning as above.

Written in fair Ta'lîq.

Dated A.H. 1240.

No. 1337.

foll 12; lines 8; size 6½ × 4¾; 4½ × 3.

A controversial tract, containing a letter from 'Abd-ul-'Azîz, grandson of Muhammad bin 'Abd-ul-Wahhâb, the founder of the Wahâbî sect, to Fath 'Alî Shâh, King of Persia (A.H. 1212–1250 = A.D. 1798–1834), and the latter's reply

Beginning —

فتاوي و افادات (محمد بن) عبد الوهاب منقولا عن سعود ابن
عبد العزيز (عبد العزيز بن سعود) اعلم رحمك الله ان الحنيف ملة ابراهيم
ان تعبدو الله مخلصا له الدين •

'Abd-ul-'Azîz's letter is preceded by a short introduction in Arabic In this letter 'Abd-ul-'Azîz passes some disparaging remarks on the action of the inhabitants of Najaf in encouraging the custom of worshipping the sacred tombs there, and in doing other things that in his opinion were sinful He then adds that with a view to discouraging such action he killed a large number of the inhabitants of the place, and he requested the king to do the same, saying that if the king did not take steps to stop the evils, he ('Abd-ul-'Azîz) would adopt severe measures The letter is followed by the king's reply, in which he severely condemns 'Abd-ul'Aziz, and warns him to be careful in future For 'Abd-ul-'Azîz and further particulars see Arab. Cat No 588

The colophon, dated A H 1219, says that the MS was trancribed by order of Abul Fath Sultân Muhammad Mirzâ Safawî for Sir Gore Ouseley

Written in ordinary Nasta'lîq.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 1338.

foll. 217; lines 16; size 10×6¼; 7×3¾.

تنبیه السفیه

TANBÎH-US-SAFÎH.

A Sunnî refutation of Shî'ah theology.

Author: Sayf-ud-Dîn Asad Ullah Multânî سیف الدین اسد الله ملتانی

Beginning.—

الحمد لله الذی یحق الحق و یبطل الباطل و لو کره المجرمون. الخ *

The author tells us in the preface that in A H 1220=A.D. 1805, when with the object of visiting the sacred tomb of Shâh Badî'-ud-Dîn Madâr he was staying in Makanpûr, he came across a book printed at a European Press in Calcutta Such a print, says the author, being unknown in that part of the country, aroused his curiosity, and after purchasing it he studied it closely. He found that the book, entitled صوارم, that is to say, the صوارم الالهیات of Dildâr 'Alî (see No 1340), was written by some Shî'ah in refutation of the theological doctrines treated in the popular work Tuḥfah-i Aṣnâ 'Asharîyah (of Shâh 'Abd-ul 'Azîz Dihlawî) Asad Ullah then wrote the present work in refutation of the Sawârim and entitled it تنبیه السفیه

The work consists of twelve عقیده In the conclusion of the last, with which the MS. ends, the author says that he will deal further with other points in some other place

First	*'Aqîdah*	on fol 2ª
Second	,,	on fol. 12ᵇ
Third	,,	on fol. 26ª.
Fourth		on fol. 31ª
Fifth		on fol. 33ª.
Sixth	,,	on fol. 43ᵇ.

The seventh and the eighth *'Aqidah* are not distinguished by any rubric.

Ninth	*Aqidah*	on fol. 74ª
Tenth	,,	on fol. 77ᵇ.
Eleventh	,,	on fol 114ª.
Twelfth	,,	on fol. 135ᵇ.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1339.

foll. 136; lines 21; size 12×9; 9¾×7.

نزهة الاثنا عشريه

NUZHAT-UL-ASNÂ 'ASHARÎYAH.

A Shî'ah work in refutation of Shâh 'Abd-ul 'Azîz Dihlawî's well-known work تحفۀ اثنا عشريه which he wrote in refutation of the Shî'ah tenets

Author Mirzâ Muhammad bin 'Inâyat Ahmad Khân Dihlawî مرزا محمد بن عنايت احمد خان دهلوى.

Beginning :—

الحمد لله الذى فقهنا فى الدّين و وفقنا لسلوك شرايع الاسلام الخ

The author of the Kashf-ul-Hujub, p 579, who fixes Mirzâ Muhammad's death in A.H 1235=A.D 1819, says that he saw only five volumes of the work, viz the first, the third, the fourth, the fifth and the ninth The Âsaf Lib, p 1358, possesses vols. I, IV and IX The present MS. comprises the ninth volume. Another title of the work given on the title-page, as well as in the colophon, is بصرة المؤمنين, which in Kashf-ul-Hujub, p 581, is however ascribed to Mir û Kâzim 'Alî bin Gulâm 'Alî ul-Lakhnawî

Printed in A H. 1235.

Written in fair Ta'lîq

Dated, Hâjipur, 14 Shawwâl, A H 1240

Scribe مقصود على دوست محمد بن صنعت الله.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy.

No. 1340.

foll 493, lines 16, size 8×4¾; 5½×2¾.

صوارم الالهيات

ṢAWÂRIM-UL-ILÂHIYÂT.

A Shî'ah refutation of Shâh 'Abd-ul 'Azîz Dihlawî's well-known Sunnî theological work تحفۀ اثنا عشريه (see No. 1290).

Author. Sayyid Dildâr 'Alî bin Sayyid Muḥammad M
سيد دلدار علي بن سيد محمد معين.

Beginning —

الحمد لله الذي تفرد بالقدم و وسم ما كل شيء بتقدم العدم

The author who has been mentioned under No. 1324, wrote work in refutation of the fifth *Bâb*, on البيات, in the Tuhfah-i 'Asharîyah of Shâh 'Abd-ul-'Azîz.

The work has been printed in Calcutta, A.H. 1218. A refuta of this work, by Sayf-ud-Dîn Asad Ullah Multânî, is noticed u No. 1338. For other copies see Àsaf. Lib., p. 1348.

Written in ordinary Naskh

Not dated, 19th century.

No. 1341.

foll 39, lines 15 size $9\frac{3}{4} \times 6$, $6\frac{1}{4} \times 4$

ازاحة العيّ في ردّ عبد الحيّ

IZÂHAT-UL-ĠAYY FÎ RADD-I 'ALD-UL-HAYY.

A treatise in refutation of the Sirât-ul-Mustaqîm of Abd Hayy and Ismâ'îl, for which see No 1293

Author Sayyid 'Alî bin Hasan ul-'Askarî, better know Musharraf 'Alî سيد علي بن حسن العسكري الشهير به مشرف علي.

Beginning —

الحمد لله الذى يتم نوره و لو كره المشركون والصلوة والسلام الخ

According to the author of the Kashf-ul-Hujub, fol. 13a, author died after A.H. 1240=A.D. 1824.

In refuting the Sirât-ul-Mustaqim, the author vehemently att 'Abd-ul-Hayy and Ismâ'îl as well as their spiritual guide S Ahmad.

The work consists of a *Muqaddimah* and a few *Fasl.*

Written in ordinary Ta'lîq.

Not dated; 19th century

No. 1342.

foll 332; lines 19; size 11×6; 8×4

رسالهٔ مناظره

RISÂLAH-I MUNÂZARAH.

A controversial treatise.

Beginning —

الحمد لله الذی الحق عنده یعلو ولا یعلی ...... اما بعد برکسانیکه مجرز شیوهٔ انصاف الخ

The work is introduced by a preface written by Ahmad bin Mahmûd Fârûqî of Shâhjahânâbâd احمد بن محمود فاروقی شاهجهان آبادی, a pupil of Salâmat Ullah *Kashfi* سلامت الله کشفی This Kashfî was the teacher of Muhammad Sa'îd *Hasrat* of Phûlwârî (whose Dîwân has been mentioned under No 448), and died according to a chronogram in Hasrat's Diwân, fol 112ᵃ, on Saturday, 3 Rajab, A H 1281 = A D. 1864, see also Beale's Oriental Biographical Dictionary p 209 In the preface we are told that on the 10th of Muharram, A H 1249 = A D 1833 Salâmat Ullah was delivering a lecture on the painful events of the siege of Karbalâ and the martyrdom of Husayn, basing his narrative on the well-known Sunnî work سرّ الشهادتین (of the great Indian scholar Shâh 'Abd-ul-'Azîz of Dihlî). This aroused the anger of a Shî'ah opponent (most probably Sayyid Muhammad سید محمد who in the جواب استفتا, No 1343 is said to be the writer of the Istiftâ), who not only refuted the lecture on the ground that according to the Sunnî tenets there was no evidence in support of the martyrdom of Husayn (i e he was killed and not martyred), but also wrote an *Istiftâ* (a form of question demanding legal opinion), in which he cited some points from Sunnî works to prove that the Sunnîs had no faith in the martyrdom of Husayn and that they supported the *Khilâfat* of Mu'âwiyah and Yazîd The *Istiftâ* was then sent to *Kashfi* for a legal opinion, but he refused to undertake the unpleasing task of writing a refutation. Later on one Muftî Zuhûr Ullah wrote a short reply to the *Istiftâ*. The opponent being dissatisfied with the reply wrote a refutation of it, entitled ثمرة الخلافة (see No 1334) and insisted on getting a satisfactory reply from Salâmat Ullah. Hence the present reply, which Salâmat Ullah dictated to his pupil Ahmad Fârûqi The work was completed in A H 1250 = A D 1834 (see fol 331ᵇ)

Written in fair Indian Ta'lîq.
Not dated ; 19th century.

No. 1343.

foll 35, lines 12–17 ; size $9\frac{1}{2} \times 7\frac{1}{2}$; 7×5.

جواب استفتا

JAWÂB-I ISTIFTÂ.

A controversial tract written in reply to the Istiftâ of Sayyid Muhammad سيد محمد particulars of which are to be found in the رسالۀ مناظره (see No. 1342).

Beginning —

الحمد لله و كفى والصلوة على حبيبه المصطفى و على آله
و اصحابه الشرفاء الحنفاء الخ •

The author, who does not reveal his name, laments the death of his friend Rashîd-ul-Islâm, and says that he wrote this reply at the request of his friends.

Foll 17–35 contain the letters which passed between Sayyid Muhammad and Salâmat Ullah, also found in No 1342, foll 5–16

Written in ordinary Indian Ta'lîq

Dated A H 1249

No. 1344.

foll 179, lines 12, size $7\frac{?}{?} \times 5$, $5\frac{3}{4} \times 3$

ثمرة الخلافة

SAMARAT-UL-KHILÂFAT.

A Shî'ah controversial work, written in connection with the religious dispute which took place on the 10th of Muharram, A H 1249=A.D 1833, referred to in detail under No 1342

Author Sayyid Muhammad سيد محمد

Beginning —

الحمد لله الذي وفقنا لاتباع السنة السنية و وفقنا •

The present work is a refutation by Sayyid Muḥammad of the حواب استفتا (see the preceding No.).

See Kashf-ul-Ḥujub, fol. 41b.

Dated A.H. 1263

Scribe: مىىد مىرزا.

The above is followed by another Shî'ah tract containing vehement attacks upon the Sunnîs, written in connection with the same dispute, beginning on fol 73b —

سبحانه ما اجل شانه و اجلى برهانه اوضح الحق و ابانه

Written in ordinary Nasta'lîq.

Printed by P Knight, Baptist Mission Press, Calcutta.